Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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"ON YOUR HONOR"
Editorial

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FOUNDED 1823

On Parental Doorsteps

Some Reasons for the Decline in Church-School Attendance

CARLETON GREEN

At the recent annual session of the New England Southern Conference of The Methodist Church, one report was given which should cause all Christians, laymen and ministers alike, grave concern. There was a substantial decrease in church-school attendance for the year just closed. And this decrease was not something new. It had been preceded by similar decreases in previous years. From these reports, it would seem that the whole Christian enterprise, at least in one Methodist Conference, was gradually being undermined at the very roots of its being. And if one segment of The Methodist Church gives any indication of like conditions elsewhere, then it is time we sharpened our axes for conquest against whatever parasite it is that saps the strength from our church schools, and thus freed the roots of Christianity for abundant growth.

As a trouble-shooter must find the broken wire before he can repair it, so must we find the causes of decrease in church-school attendance if we would repair their damage. We may begin by mentioning certain causes which contribute to decreased attendance figures but which do not offer too much hope for elimination.

Frequently, whole families move to other communities, thereby removing from church-school rolls the names of many children. Then, for one reason or another, they do not quickly find new church homes. Thus, the give and take of the total number of church schools does not remain constant, and the total report for church-school attendance is decreased.

Or again, in many church schools, as the children grow up, the schools do not have adequate teachers to supply them with religious instruction. It is this reason which accounts for the fact that many schools offer no classes beyond the junior-high or high-school grades. So, in an analysis of church-school statistics, a certain percentage of the yearly drop is due to this cause.

But there is a cause for decreased church-school attendance which I feel can and must be repaired. And it is from this cause that the title of my article comes: "On Parental Doorsteps." In a word, the major cause of shrinking church-school rolls is to be found in the lack of parents' cooperation. For one reason or another, many parents do not think it worth the effort to see to it that their children are in regular attendance on Sunday mornings. This is one time when many parents exercise the new child-psychology of self-decision. If their children find bed or play very inviting on Sunday mornings, who are these parents to question the judgment of their youngsters?

It is not my purpose to advocate compulsory Sunday-school attendance, enforced by parents. We all know adults who, because this method was used in their case, have not developed favorable attitudes toward the church. But parents can and ought to discuss with their children the merits of church-school participation. And with a little effort, they can win their children to the wisdom of such participation.

To win parental cooperation in seeing that their children regularly attend church school, church-school teachers and leaders must sell parents on the idea that their children may gain values there which are nowhere else obtainable. Several illustrations should give lines of argument that may prove helpful to church-school leaders.

As I become better acquainted with the families of my small community parish, I find that there are certain people who, for one reason or another, are looked upon as strange or peculiar by other community members. This sad condition is apparent even in church when these "marked" persons attend occasionally. Try as I may to extend warm and friendly greetings to these friends, the chill of other church members toward them apparently cannot be changed. And owing to these parental attitudes, the children of "marked" families suffer mild social ostracism in their play and day-school groups as well. But in the church school, devout and consecrated teachers and leaders may control this ostracism among the children and thus help these "marked" boys and girls to overcome their inherited handicap. All parents should warm to the idea that a church school offers their children the best possible environment for social equality and fair play for all.

Further, parents may excuse themselves by saying that their children do not get enough of value at church school to justify parental efforts in getting them there. I know that church-sc leaders are humble in speaking of abilities for efficient religious teach Yet, considering the volunteer upon which most church schools ate, teachers and leaders are to be mended for their fine accomplishm

Still, some parents may comp perhaps reflecting a comment from children. One such junior girl rep to my question concerning her last day's absence by saying, "The last I was there, nothing happened; lesson was dull and uninteresting." on the very Sunday that she mis her class had one of those rare ex ences when the teacher phrases a tion or two in such a way as to un the rich depths of youthful thin and intelligence. There followed a cussion concerning youth's attitude ward the common people of our en nations which I am sure Jesus w have been delighted to participate These young people, from their reason and logic, concluded that C tians had no right to condemn w nations of people because of their and selfish leaders. How important an attitude is for the facing of tom row when these very youths and ot like them will be sharing in the es lishment of lasting peace throug our world! Surely, parents should w to the idea that, by church-school ticipation, their children will be be prepared to face the uncertainty of morrow with firm and practical con tions; that they will believe in cer truths which form the basis for just and peaceful world.

A third selling point may be gai from the realm of child conduct. M parents, audibly or silently, express t hurt from the selfishness of their dren. Too seldom are their child concerned with anyone's welfare their own. Any acts of helpfulness kindness are done by the children in the event of a prize or reward some kind. If parents were shown church-school participation helps to velop unselfishness in their child many would be certain their child were present regularly.

And it is not so much that chu schools teach unselfishness and coop tion as that they practise them. M

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+ THE INDEPENDENT METHODIST WEEKLY +

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Unity in Brotherhood

BISHOP ROBERT E. JONES

[From a sermon preached recently over the Columbia Broadcasting System's "Church of the Air"]

Ve may well turn to the apostle Paul for guidance. e great apostle had a world vision and was bold to er his solutions for the problems growing out of inter- ional relations. Speaking from Mars Hill he said: he God who made the world and all the things in it es not dwell in shrines. He is not served by human nds as if he needed anything. For it is he who gives and breath and all things to all. All nations he has ated from a common origin to dwell over all the th."

As we approach this hour of worship, the distress of world crowds in upon us. The military fronts are dening each day. Likewise, new spiritual and moral nts are becoming more and more apparent daily. The come will depend upon the way we meet the challenge t is before us.

The Axis powers, with great boldness, and confident in strategy of it, thrust to the very front, by their anti- nitism, the whole race problem of the world.

The United Nations have, for quite a different reason, covered that they too have the race question of the rld facing them.

America, in the midst of all this, has found that her race estion,—or shall I say questions?—Jews, Negroes, aliens, h which she has temporized for years, is by no means disturbing. For us, the foundations of our political losophy and Christian teachings have been made inse- e and demand immediate attention. In these extremi- , the church of the living God finds an opportunity offer the gospel of Christ, the Lord.

We have as a church preached brotherhood as a matter conscience and a glorious ideal, the attainment of which s remote, and the world looked on and half listened l characterized our preachment of brotherhood as a e-dream. Now brotherhood is preached by statesman l strategist as an economic, political, and military neces- .

We know now that the nations of the earth cannot live arately in water-tight compartments. Isolation is not possible. Neutrality is ineffective. Realistically, we must face the task of finding a working plan by which the peoples of the earth can live together peacefully, happily, and securely.

The Incarnation, which has been a stumbling-block to many, may come to us in this situation—with a definite suggestion that we may do well to follow. With the coming of civilization, there arose the necessity for a pattern of social relations. From our standpoint, at least, when God gave to man the pattern of life He was compelled to put that pattern in flesh and blood. He knew that man, created as a free moral agent, would not accept a pattern of life written on parchment and stone, alone. He knew that man was conscious of the limitation put upon him by his humanity. And if God had offered a pattern direct, man would have suggested, and rightly so, that

> "I am flesh. Lord, put your pattern of life in flesh. I am living in a world of contradictions, of temptation, where men push and exploit and where power is selfishly used. O Thou God of the heavens, put your way of life into like situations—on plantations and in mills where I must work—in social relations in which I must live. Let me see your power peaceful and loving in a world of actuality."

Omnipotence for God did not mean that He could ignore logic, and common sense, and the principles of living. Therefore, the "Word was made flesh, and dwelt among us, and we beheld his glory."

We are in a great struggle to determine whether "that nation or any nation" can maintain a way of life that is both democratic and Christian. Confessedly, this is our ideal. With just pride we can truly say that there is no form of government and there is no pattern for individual living that guarantees happiness and usefulness and growth to full self-realization like the American way of life. "Our fathers brought forth on this continent a new nation," founded on the idea of God, "conceived in liberty, and dedicated to the proposition that all men are created equal." Paul says that they were "created from a common

origin." For God to create men unequal would reflect upon His character. We are custodians of this plan of God inherent in democracy and Christian social relations. Such a plan deals justly with all men. But we have not maintained those ideals in actual practise, although we may be going on to perfection.

We are now in a terrific war for the defense of our ideals. The best equipment for one who fights for an ideal is first of all his adherence to the ideal to the extent that he lives it. If he does not live the ideal, or if he does not believe in the ideal, he is an ineffective soldier on the battlefront or a menace as a citizen at home.

It is poor strategy for America to preach equality and practise inequality. Theory and practise go hand in hand. God could not evade this law of life, and America cannot do it. America's great weakness lies in the fact that she preaches a different democracy and Christianity from what she lives.

Nothing quite so completely robs a strong race of a glorious heritage of culture and power as a bitter hatred which leads to anti-Semitism, petty discrimination, black laws such as separate cars, separate elevators, public places that are restricted to one race of people, as has been the case in many of our defense projects and sources of production. All this, too, while at the same time those discriminated against are required to join in a war for democracy. Such procedure does not permit whole-hearted response. In the interest of the progress of our Christianity and the perpetuity of the democratic form of government, discrimination in all forms should cease.

Just as nations have discovered that they cannot live in isolation, so we here in America must eventually discover that various groups cannot live in isolation and have a united nation. We must soon know that lack of sympathetic understanding between individuals and groups makes for mistrust and suspicion. Democracy depends for its very life upon a free intercourse of ideas and the enlargement of areas of understanding and cooperation. Distance does not lend enchantment. Acquaintance makes for trust, confidence, and a larger life.

A story is told of an incident that took place in an Eastern city:

> "Those two men ought to be run out of town," said an influential layman to his pastor. "They are subversive, and a dangerous influence in the community." He was referring to a labor leader in the town and a liberal professor in a near-by college. The pastor smiled kindly at his excited parishioner. Then, quietly, "Have you ever met those men?" he inquired. "No, I haven't, but what's that got to do with it?" "It might have quite a lot to do with it," replied the pastor, still smiling. "Would you be willing to meet them with me, in my study, for an evening's acquaintance?" This was agreed upon. The labor leader, the liberal professor, the layman, and the pastor by mutual acquaintance formed a happy group that met many times. No one was run out of town, and each became a contributor to the life of the community.

It is true that when one sincerely accepts the implications of Christianity and democracy and follows out these implications in practise, there is no disaster, there is no social cataclysm, there are no results that are disruptive of the peace and welfare of society.

Woodrow Wilson represented this nation during World War I, when there was unrest and when there was darkness and shadows and dangers of many kinds ahead. His memorable paper, "The Road Away From Revolution," closed with two paragraphs which are a summary this hour:

> The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practises which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead.
>
> Here is the final challenge to our churches, to our political organizations, to everyone who fears God or loves his country. Shall we not earnestly cooperate to bring in the new day?

★ EVERYDAY LIVING by JOSEPH FORT NEWTON

Time Signals

"Ye can discern the face of the sky; but ye cannot disc the signs of the times," Jesus said to the religious lead of His day. They could not see who He was, or what was trying to do.

The Bible speaks of the sons of Issachar, "men who l understanding of the times, to know what Israel ou to do." Such men are the real leaders, even when people are too blind to follow.

Twenty-three years ago Woodrow Wilson said, "If dictators are not stopped early by the combined po of free nations, they will eventually imperil, if not c pletely wreck, civilization."

America did not hear, much less heed. Today his wo are fulfilled before our eyes.

We objected to one article in the Covenant of League, beause it would compel us to fight all over earth.

Today we are fighting on many continents and all seven seas, building not only a two-ocean navy bu seven-ocean navy. We are fighting a survival war, the casualty lists are coming in.

When "Billy" Mitchell said the future of war wo be in the air, he was thought to be talking into the Now we drop the super-battleship to fill the sky w clouds of fighting planes.

Foresight is forearmed, but we had only hindsight. A body can see the past; only a seer can discern the fut It is as plain as day that our present social order m be drastically revised.

But we hesitate, fumble, and mutter. We cannot buil united world with a divided church, as everybody m see. Yet we cling to old differences which make no dif ence, as if they were sacred.

The Free Churches of England have suggested—r requested—that the Act of Uniformity, passed in 1559 revoked. Churches have been bombed down; why have one church, with every type of worship?

Why cannot it be so in America? If we have Un Nations, why not united churches! If blind leaders l blind people, both fall into the ditch, said Jesus. We not meet the future with a small religion.

"I Move It Lie on the Table"

A Threat to Democratic Procedure

F. THEODORE MINER

Well, I squelched you at last," an enthusiastic defender the status quo said at the hotel following the closing sion of Conference.

No," came the quick rejoinder, "you didn't! You ielched democracy."

A resolution on the Bilbo bill conscripting the labor all men and women over eighteen had been presented. was not discussed. Speedily came the brother's motion have it laid on the table. He was perfectly in order. s motion was properly made and seconded. It carried. is tendency to thwart the processes of democratic dis-ssion by democratic procedure should become what Quakers call a "concern." It is altogether too prevalent our Conferences. Not infrequently, immediately upon presentation of a controversial issue on the Confer-ce floor, some brother rises to move that it lie on the ble. His motion usually gets enough support to put matter on the table, thus eliminating the possibility prolonged discussion. We just can't be bothered! Yet fact remains that our laissez-faire in this regard is warting one of the main bulwarks of democracy.

The essence of democracy is discussion—the free inter-ange of opinions, ideas, convictions, arguments for and ainst—leading to majority decision and united action. e founding fathers recognized that when they wrote to the Constitution the provision for amendments. The actise of Congress and other legislative bodies in con-icting hearings on controversial questions is in perfect cord with this fundamental tenet of democracy. At such arings, all shades of opinion may be freely expressed those who voluntarily attend. Attendance under sub-ena puts the burden of proof upon the committee con-icting the hearing and intensifies the legality of the oceedings. A Conference of Methodist ministers and y delegates is such a legally constituted hearing of re-orts, resolutions, arguments for and against particular otions. It may or may not proceed along democratic nes, depending upon the spirit of tolerance that pre-ils, both in the chair and in the Conference itself. Vithin the legislative framework of the General Confer-ice, an Annual Conference is a self-contained, self-onstituted, and self-controlled body of opinion and action. cannot abrogate any law of the General Conference, ut it may initiate amendments to such laws, and memo-alize the higher legislative body to enact them. For self and within the limits of its own boundaries and ersonnel, it may take any action it sees fit and proper. ut such action should be taken only after there has been ree and full discussion of the question and it has been oted up or down.

Two factors stand in the way of such discussion. There this pernicious tendency already mentioned and against vhich we must be on our guard. To prevent debate by noving that the question lie on the table, or to curtail liscussion when it becomes "hot" by moving the pre-ious question, is against the best interests of democracy. Presiding officers at Annual Conferences pretty generally leplore such tendencies. At a recent Conference in the East, the chairman refused to entertain a motion to put questions on the table until discussion had taken place. Another chairman felt so keenly the inimical effects of such tendencies that early showed themselves in the Conference over which he was presiding that he called attention to it, both at the time and in his Sunday morning message. Certainly such chairmen are more in accord with democratic procedure than the "point-of-orderers" and "movers-to-table," who seek to stop discussion prematurely or to eliminate it altogether. Other things being equal, —both sides of the question being ably presented, alternately; time being available for full discussion; references to personalities being carefully eliminated, and so forth,—Methodist ministers and laymen may be trusted to see the issues involved in any controversial question and discuss them intelligently, ably, and calmly.

The other factor that inhibits democratic discussion of such questions is the fear that participating in debate, particularly if one takes the minority view, will mark a man as a radical and mar his chances for promotion. So, many young ministers are ill advised to confine their expressions of opinion to the off-the-record sessions that take place in the halls and parlors of the entertaining church, where they feel comparatively "safe." They are not cowards, but they thus exhibit a caution that borders dangerously on cowardice. Let it be said in defense of many of them that often as not they vote their convictions, and even when a count vote is called for, they emulate the spirit of Martin Luther: "Here I stand! I cannot do otherwise. God help me!"

"It is hard to place you," said a district superintendent, noted for his tolerance and frankness, to a minister who had made what he termed a "belligerent" speech against war. We grant the difficulty, but it can be overcome if superintendents will be as firm in such cases as they are in others with less reason. The difficulty lies not so much with the ministers involved, including the superintendents, as with lay delegates and church members who attend the sessions of Annual Conferences and who mark the man who sponsors a measure that challenges the social, political, economic, or even the ecclesiastical status quo. If he does so vehemently, he is put down as a radical and a belligerent, one who is likely to upset the ecclesiastical apple-cart and cause trouble. To be sure, the absence of trouble may not mean harmony and progress; but, generally speaking, people do not wish to be disturbed. We are all too complacent. And spiritual complacency in the face of vital issues that cry aloud to be frankly faced, democratically discussed, and fearlessly acted upon, all in the spirit of Christ, is "wickedness in high places." Prevalent at all times, it is intensified by the spirit of the times. So, more than at other times, we need to be concerned that the democratic process, imperiled from without, shall be defended against those who would thwart it from within by moving that vital issues, which should be discussed, "lie on the table."

——The distress which countless people today are enduring is the pain of keeping their anchor hanging over the depths of their soul—an anchor which is straining to be let down heartily upon God.—*John A. Hutton.*

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"Patterns of the Mind"

In January of this year, Dean Lynn Harold Hough of Drew Theological Seminary delivered a series of lectures before the Florida School of Religion in Lakeland, Fla. These have now been published in book form, carrying with them the title "Patterns of the Mind."* The thesis of these addresses is the conviction that, even as a builder in brick or metal needs a blueprint, so the builder of the good life, either for himself or for others, must be provided with mental designs which are both accurate and complete. By use of this simile, Dr. Hough is enabled to analyze discriminatingly many of the false attitudes with which people attempt to face life today.

The dean begins his study with a discussion of "The Man Who Has No Pattern," but who tries to live on the basis of vague feeling or ceaseless activity. The second chapter deals with "The Man Who Does Not Know How to Use a Pattern," who sacrifices ethics to desire or substitutes a great enthusiasm for an inclusive system of thought. "The Man Who Has a False Pattern" is the title of a rich essay which unfolds the fallacy of accepting Society as a reality instead of a name, or of making peace an absolute virtue instead of the relative one it actually is. "The Man Who Has an Incomplete Pattern" occupies pages of keen appraisal of the materialistic or subhuman interpretations of human experience. The final chapter is an eloquent exposition of the Christian faith as a blueprint for the minds of thoughtful and serious folk caught by the dilemmas of modern life.

"Patterns of the Mind" was first directed to an audience largely composed of students. It happily meets many of the issues that collegiate youth m face. Dr. Hough writes with the richness of dic and ease of style that are characteristic of all his w It is amazing to note how well he can sustain reader's interest while dealing constantly with so what abstract themes. Messages at first intended a limited hearing are now available for the auth congregation scattered over two hemispheres.

*PATTERNS OF THE MIND. By Lynn Harold Hough. Harper & Brothers: New York. Price, $1.50.

We Lack "Dynamic Faith"

Commenting on his recent trip to Great Brit John Foster Dulles of New York, chairman of Commission to Study the Bases of a Just and Dur Peace, of the Federal Council of Churches, n the difference in "atmosphere" between Great Bri and the United States. Among other things he sa

> My most vivid impression is the greater grimness with which the British take the war. They realize that we are up against tough and formidable opposition and that victory may be long deferred and hardly won.
>
> A noticeable deficiency, both in England and here, is the lack of a great dynamic faith. Victory is too much looked upon merely as something that will bring relief from peril. We do not look to it as something that will also bring the opportunity to achieve a great mission in the world. It is only out of such a faith that men develop their greatest power.

Mr. Dulles declares that the influence in Great Bri of the recent speeches of Cordell Hull, Henry Wallace, and Sumner Welles "has been profoun

Note This Date—October 4

World-Wide Communion Sunday—October 4— been designated by the Council of Bishops as a when the importance of maintaining an unbro fellowship of Christians throughout the world s be emphasized. October 4 is also to be a day of rem brance, when all followers of Christ everywhere s consider very earnestly the plight of uncounted th sands of their fellow Christians who are distres famished, and homeless. All ministers and lay should make a memorandum of this day and b to think and pray in preparation for its observa

Was It "Merely a Show"?

Members of the crews of three Navy craft wer cently entertained at the Edgartown Yacht Club, afterward three depth bombs were dropped by departing ships, according to *The Christian Sci Monitor*. One of the bombs exploded, one prov dud, and the third TNT-loaded missile lay on bottom undischarged. A few days later, upon th mand of the authorities at Edgartown, the Navy a demolition craft which exploded the third b A significant sentence in the *Monitor* story "Reliable sources at Edgartown reported that bombs were dropped merely as a show for thos shore who had entertained the Navy men." If d bombs do cost as much as $500 each, as has alleged, and these were dropped as a "show would appear that the incident at Edgartown wa only irregular but a little expensive when civi on every hand are saving for the war effort.

"ON YOUR HONOR"

'asted on the lid of a sugar bowl on the breakfast le of a Maine restaurant was a label bearing the ee words "On Your Honor." The bowl was well ed, and apparently nobody was watching lest any est should use more than two teaspoonfuls in his fee. The appeal was solely to "honor."

Three words! And yet those three words, under the circumstances, were loaded with deep meaning d far-reaching significance.

For one thing, they marked the vast gulf that sepa- es the attitudes of two current forms of govern- ent—democracy and totalitarianism. If the restau- nt had been in Berlin, the label on the sugar bowl ould have read, "It is *verboten* to use more than two aspoonfuls," and the diner would have been con- ntly under the eye of some underling of the Ges- po.

Why the difference? Naziism has no confidence in man nature; it gives orders; it metes out penalties. 'ersuasion is better than force"—so read the "moral" the close of the old fable that told of the contest tween the wind and the sun. The wind blew and ew, whipping the man's coat hither and yon. He ly buttoned it the tighter. Then the sun began to ine, first with gentle rays, afterward with beams at grew hotter and hotter until the man of his vn volition slipped off his coat. Persuasion had on.

It may be contended that the method of persuasion a piece of sentimentalism, that it will not work in actise. The proprietor of the restaurant, however, ys that many of the guests speak approvingly of e little label with its three words. What is more, e actual consumption of sugar has been reduced twenty-five per cent as compared with the amount ed during the period when it was rationed out a mp or two at a time, on request.

The sugar-bowl legend, simple as it is, contains the ophecy of ultimate victory in this present war for e liberty-loving peoples of the world. There is life the exercise of free will. There is vast power in rsuasion. Witness the workers in factories seeking excel all records in production, the hearty coopera- on of the majority of American citizens with the ans of the Government, the amazing devotion d self-sacrifice of Bataan. Americans are not driven, ey are led, and they are giving themselves of eir own free will to the momentous fight for free- om.

There is a deeper and a more fundamental meaning those three words "On Your Honor." They regis- r a faith in the essential goodness of human nature. here are, of course, many evil men, many dishonest men, many selfish men in the world. Notwithstanding these sinister facts, the proprietor of the Maine restaurant said to himself when he pasted the label on the sugar bowl: "Men and women normally, when they understand, desire to do right." No such appraisal of human nature characterizes the totalitarian view. The dictator sees men as ignorant and bad. They must be restrained, told what they must do and punished if they fail to do it.

The humble sugar-bowl story, finally, leads thoughtful men and women to contemplate the significance of the universe, the meaning of life, the importance of law and order, and the supreme value of the love principle. "On Your Honor." There is, then, such a thing as "honor." Why honor? The question leads back to the thought of our creation and our Creator. We were made in the image of a God of honor, with the purpose that we should become honorable, true, noble, law-abiding, filled with love for our Maker and for all His other sons and daughters. We are to become truly human; that is, really divine.

There is in the sugar-bowl legend a revelation of a faith that will not be denied. Things are not as they should be in this old world. Evil on every hand is denying the power of good. Human beings display frailties and sins that seem sometimes to proclaim that there is no hope for man. Strange contradictions, unexplainable mysteries in the unfoldment of history appear to furnish the atheist and the pessimist with arguments that cannot be answered. Nevertheless, nevertheless, declared the writer of the sugar-bowl label by implication, there is a plan, a noble plan for the world and for man. That plan will some day be realized. It is now only beginning to appear what we shall be. Some day the Infinite God will achieve in human nature His eternal purpose.

We need in these dark days to be reminded that there is such a thing as honor. We must never forget that there are still many honorable men and women in the world and that most of those who are not honorable desire in their heart of hearts to achieve honor.

We must not forget also that, to whatever extent human beings have lost their honor, God has not lost His. He is the same honorable, reliable, loving God that He has been throughout all eternity. His purpose is unchanged; His promises are uncanceled; his determination is unfrustrated. He plans for man a world wherein love and righteousness shall ever dwell and flourish, where all things shall be done according to the free code of honor.

THINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

The Bible Looks at Religion.

IX. RELIGION AS FAITH.

I am not ashamed of the gospel. . . . For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—Romans 1:16, 17.

For St. Paul, faith is the essence of religion. By faith, man lays hold on the power of God—the gospel is "the power of God unto salvation to *every one that believeth.*"

But what is faith? A distinguished New Testament scholar, Professor E. F. Scott, contrasts the Pauline idea of faith with that of the Epistle to the Hebrews. For St. Paul, faith is "the trust and self-surrender by which we open our hearts to the divine influences." "It is the attitude of receptivity in man which answers to the free giving of God." On the other hand, for the author of Hebrews, faith is "the power in us by which we apprehend what is beyond the senses." These are somewhat different ideas of faith, yet I think that the difference is less significant than the resemblance. For the apprehension of the invisible in Hebrews means an appreciation of its value which leads inevitably to self-surrender. The heroes of faith listed in the eleventh chapter of Hebrews all gave themselves to the service of the unseen world which by faith they saw. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things confess plainly that they seek a country." Then if we look at St. Paul's conception of faith, it is clear that the apprehension of the unseen is an essential element in it. "The letter killeth, but the spirit giveth life." "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Faith is the receptive attitude, certainly, but this receptivity is based on the appreciative vision of the unseen. "The children of Israel could not stedfastly look to the end of that which is abolished: but their minds were blinded."

All through the New Testament, faith is the vision of Christ as the perfect revelation of God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Here is goodness, the goodness of a love which never turns aside from the conviction that the spark of goodness in the last and the least of men makes him worth dying for. Here is a courage that dares everything and a consecration that knows no limits. Here is a faith that moves mountains and conquers death itself. Here is a character in which gentleness and power unite in transcendent beauty. And this grandeur of personal excellence shines out through the horror of the cross so as to turn it into a symbol of ineffable glory. A man like Saul of Tarsus sees this with a clearness of vision and a depth of appreciation which carries all before it, and then he cries out, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." "God forbid that I should glory, save in the cross of our Lord Jesus Chr In all the world there can be nothing higher than th here God speaks, here He is revealed.

Of course, this means a dedication to the service Him who is thus seen as the Highest. It is a ded tion in complete confidence. Perfect love and go ness have the last word—"Jesus Christ is Lord." is the final expression of that which is at the head heart of the universe. Whatever may be the truth ab the authorship of 2 Timothy, there is the true Pau ring in "I know whom I have believed, and am persua that he is able to keep that which I have committed u him against that day." This is salvation from all fea the serene dignity of an unwavering service of the id "This one thing I do, . . . I press toward the mark the prize of the high calling of God in Christ Jesus

It is a dedication so deep as to be a sharing of the of Christ. The appreciation of His ideal as the one re worthy goal for life means, of course, an acceptance that goal as one's own. But a dedication like that me a complete transformation of life into the image of H who is thus seen as rightful Lord. After all, a man's is a web woven after the pattern of the ends that he accepted. When anyone gives himself whole-heartedly the ideal embodied in the life of another, then that oth life flows into and dominates his own. When the life great Person thus is transfused into the life of a les that lesser life is lifted into a new region of power beauty which it had never before imagined. "I live; not I, but Christ liveth in me." "I can do all things thro Christ which strengtheneth me." This "mystical un with Christ," as it is called, may indeed be mystical mysterious, but it is only the supreme instance of w is going on all the time as one personality interfuses it into another, not only influencing conduct but reshap character itself.

Of course, faith in Christ means salvation from power of sin. For it is a compelling conviction of supreme worth of goodness and hence of the folly abject worthlessness of evil. After all, is it not plainly that the life of Jesus Christ is the invincible reply to cynic with his denial of the value of goodness and chatter about "realism"? In Christ is Reality, a Reality whom by faith an uncounted multitude have found de erance from selfish and petty and base ways of life.

Now, this is a gospel for our age, as it has been every age since Christ lived on this earth. Only, it r be asked, What of those who have no faith? But there any who are wholly without faith? Who is abl think of Jesus Christ without some measure of reve wonder? Could the world but have its attention cente on Him, surely its faith would grow into strength eno to save it. In the early years of our era it was the fa ruled lives of Christ's people that awoke the sleep faith of a world strangely like our own. As their pres day successors, surely we must make this our daily pra Lord, increase our faith that we may bring the worl Thee.

Conversation on a Bus

"How Do You Like the Army?"

R. P. MARSHALL

was one of four remaining passengers on a short-line somewhere in the South. All the others had disemted at the last county-seat town.

ly companions were an old man with whiskers and soldiers. I sat across the aisle from one of the soldiers. other was occupying the broad, but somewhat bumpy, in at the rear of the vehicle.

oon I had struck up conversation with the first one. usual routine questions and answers out of the way, roceeded to the query that was in my mind.

How do you like the army?"

Oh, it's all right. We're goin' to lick —— out of the s."

How long have you been in?"

Three years."

Pretty young, weren't you?"

Seventeen. Just graduated from high school and didn't nt to go to college. My old man couldn't pay my way. gured I could eat with Uncle Sam."

How about pay?" I asked.

Well, I'm a first-class private, and I get enough each nth to take care of my incidentals and leave me enough get drunk on twice."

We talked on for a while, but there was no background mutual interest and after a time we both got bored. the next rest stop I took a seat just in front of the er young man.

Where are you stationed?" I asked, and was told the me of a Mid-West camp. The boy was courteous, and voice had a soft, warm quality.

I asked some of the same questions, but the answers re different. He had been a draftee—only four months the army. Proudly he indicated his sergeant's stripes.

Rather unusual," I commented. "How'd you get along fast?"

I'm lucky, I guess," he replied with a grin. "I was ced in the mess hall because my record showed that ad studied dietetics in college and had had experience a steward and dietitian."

What college?" I interrupted.

Cornell. I should have had my M. A. this June. But get it some day. Well, I asked for a chance to run mess hall and got it—and with it a technical sergeant's k and pay."

He told me of his daring proposition—his offer to feed m better on 85 cents a day than they were being fed for 50. "It was a sort of gamble, but I calculated down the last penny and I did it."

The money comes in handy, doesn't it?" I asked, nembering the other boy's remark about getting drunk. ut I guess it goes in a hurry."

Well, sir," he said soberly, "I learned that I could live five dollars a month when I was getting only $21. I t the rest home to Mother, who's keeping most of it me. Now I get about a hundred, and I still spend five l the rest goes into insurance and to Mother. When I out, we'll have enough for a restaurant of our own."

couldn't help contrasting this boy with the other lad. ey were the same age. One was a private after three years, the other a sergeant after four months. One spent his wages on a big drunk, the other saved his money for the sake of his future. One was a high-school graduate, the other a university man.

A sort of cross section of the American youth at war—yes, but more than that. For those were not the only differences between them.

One sat up front, wherever he wished; the other rode the rear seat of a practically empty bus, chained by custom to the most uncomfortable place. One, ill-educated, uncultured, a good-natured, aimless waster temporarily turned into a potential hero, but incapable of rising above mediocrity even in the routine tasks of warfare; the other, a brilliant student, hard-working and thrifty, with all the polish and gentlemanly courtesy of the Old South. . . .

But the first was white and the other was black!

The bus stopped, and we got off. I stood and watched them as they went in opposite directions. For one, the town was open wide—with its hotels, picture shows, restaurants. For the other, accommodations were to be found only after a long ride to "Niggertown." Despite his sergeant's stripes, his degree, and his abilities, he was merely a "nigger," to be ordered away from the good seats and hustled out of the general waiting-room.

"Thank you, boss," he mumbled, and catching my eye, he winked almost imperceptibly.

Then I remembered what he had told me on the bus.

"I've learned to cooperate with the inevitable," he had said. "This is a white man's country, and certain parts of it are more so than others. You've got to learn how to meet the race problem.

"Southern Negroes seem to learn instinctively how to be meek and self-effacing. Or maybe it's beaten into them by circumstances. They know how to mollify white people and yet get many of the things they want.

"I'm not a Southern Negro, despite my accent. I got that in college—at Tuskegee. I was born in South Dakota, one of the few Negroes in the state. I didn't know I wasn't 'white' until I came South. You know what I mean. Of course, my complexion wasn't exactly pale, but nobody paid any attention to that.

"I found my place in a hurry down here. It would have been the same—to a different degree—in the North or East. The South hasn't a monopoly on race prejudice. Only in the little town of my birth did I ever feel at home among white people. There nearly always is a feeling of condescension or of outright antagonism on their part. Let me tell you what happened on my way over here from camp."

We were almost alone in the bus, by now; for the old man with whiskers had got off, and the young white soldier had gone to sleep. Nevertheless, the sergeant lowered his voice as he spoke.

"It was at Memphis that it happened. I had got on the bus and had taken a seat at the rear. There were several colored people there, and we occupied the wide seat and four chairs on the aisle.

"Did you know that there is no set place for Negroes on the buses? I didn't. I thought that we were allowed a

certain number of the back seats, but it didn't work out that way. As near as I can figure it out, the Negro gets whatever seats the white man doesn't want. If the white man wants to sit in the back, the Negroes have to stand up—they can't sit down in front of him!

"I learned that the hard way.

"Not far out of Memphis, a colored woman got on. There were plenty of empty seats up front, but she knew better than to sit up there. She came toward the back and noticed that a white man was sitting in a seat four places from the rear. She carefully took her place behind his position and prepared to stand up the rest of the way. I got up and gave her my seat, then I looked around and saw that the white man was sitting in what I supposed was the Negro section. Maybe he wasn't a white man, after all. He wasn't much lighter than I was. At any rate, I decided to ask him if I could sit with him.

"When I spoke, he looked up and then very kindly invited me to sit down. 'Of course I don't mind,' he said.

"But I hadn't more than got settled when, suddenly, the bus-driver looked up into his mirror and saw us. Slamming on the brakes, he stopped the coach and rushed back toward me. His face was red, and he was cursing at the top of his voice. I won't tell you what he called me. I never before took any such language from any man. He grabbed me by the shoulder and jerked me out of my seat. It didn't do any good for me to protest that the white man had invited me to sit down, that there were plenty of empty seats—all he could say was that if I didn't get out of that seat he'd kick me off the bus.

"I thought of several things then. First, that I was a soldier in Uncle Sam's Army and I didn't want to disgrace the service by engaging in a brawl. The second was a thought that would not have entered my head three years ago—that, as a Negro, I had no rights in a white man's world; that, if I resisted this hoodlum, the life of every Negro on that bus would be placed in jeopardy. Knowing this, I ceased my explanations and meekly got out of my seat and stood in the aisle for fifty miles. I tipped my hat to that foul-mouthed scoundrel and said, 'Yes, boss. Excuse me, suh!' in the best imitation of Southern dialect I could muster."

GOOD TEACHING

EDWARD W. BLAKEMAN

"Loyalties can be no deeper or stronger than the experiences through which they are forged," reads a sentence in the 1941 statement of the Educational Policies Commission. In America during the period of current liberalism, vicarious living and vicarious teaching are said to have weakened. We have watched many values previously achieved by struggle grow pale, seen juvenile delinquency increase and indifference grow apace. Among the vanishing values are simplicity, reverence, "his word as good as his bond," marital fidelity, worship of God, virtue for its own sake, and a sense of obligation.

Why has the art of giving and getting vicariously the experience of definite values, given attitudes, and specific affections failed? Teachers of our children know more facts, have had richer experiences, and understand more completely the art of teaching than did the teachers of our parents. Why do we have a diminishing carry-over of value alongside of our increasing richness of the teachers? Three answers are current. (1) Schools are created to train pupils in factual data, not attitudes, values, personal character loyalties, and religion. (2) Parents a ministers are the custodians of value judgments, attitu standards, and ideals; hence, the failure is in homes a churches, not in schools and states. (3) It is scientific rest the entire case of our future, our institutions, and culture upon a grasp of isolated facts, but it is unscien to include interpretation, synthesis, and a coordinatio facts with value. And, of course, it is more importan be "scientific," analytical, commercial, and realistic t socially efficient, ethically powerful, spiritually sensit or contagiously good.

Religion, both theistic and humanistic, in common v philosophy, art, and literature, moves with the comm man in holding that to cause such values as integ forgiveness, magnanimity, good will, sensitivity to needs of others, to endure and grow from generatio generation is of the essence. A value education will c such traits to become first a central-conscious sentim then an habitual behavior, and finally to sink into disposition. That is, if we are going to carry forward humanity for whose behavior we accept accountab when we become either parents, or teachers, or minis or governors, then we must so inspire the learner an emotionalize the facts we handle that the events we sent, the data we survey, the phenomena we observe, biographical material we use, the projects we super the situations we chaperon, and even the school syst or homes we develop will convey values as a crucible veys liquid.

Good teaching guarantees that values which are s rior, the ideals which are highest, the standards alluring, the steps most certain to spell progress, and goals most adequate for the human soul will live in student, endure in the learner with a fertility, a moment and an eternal quality superior to that life which was e rienced by the purveyor himself or witnessed in any ceding generation. That no less can be called "relig leadership" will be conceded.

No less should be called democratic education. W not due to this type of skill that Moses, Socrates, Is Confucius, Jesus, Pestalozzi, John Wesley, Tim Dwight, Alice Freeman Palmer, Borden Parker Bo William Rainey Harper, and the rest attained and retain the benediction of history? Nothing less is te ing.

Learning to Walk Again

With lessened use of automobiles, some people finding again the joy of walking. City streets, qu houses and gardens not seen in years once more a our attention as we take some short cut through a t that in recent years we have known only along main h ways. In the country we have discovered again the gr lanes with honeysuckle on the banks and birds ne in the coverts.

We see more when we walk. We think more. We again what our legs are for and what meditation m

True, there are days when heat is intense and hum is high. But generally on such days there is the co the evening and often a moon in the sky.

Not grudgingly or of necessity let us put up the m car unless we absolutely have to use it. Let us walk be glad about it. After all, what's in the mind is counts, and we can learn to control the mind.—*The C tian Leader.*

Strengthen Foreign Missions!

The Great Commission Is Still Binding

KENNETH SCOTT LATOURETTE

Ve must continue and strengthen foreign missions. To rful and doubting souls this seems fantastic. A world r is on. Some of the fields to which we send missiona- s are in the hands of the enemy. Our country, together h others of the United Nations, has suffered naval and litary reverses. It is difficult to obtain passage for new ssionaries. Communication with some whom we are pporting has been cut off. With still others it is slow d irregular. Taxes are mounting, and our standard of ing is suffering. The forces of evil seem dominant. The gels' message of peace on earth and good will to men pears a noble but impossible dream. Why keep up a sing fight? Why seek even to maintain foreign mis- ons? So says Master Timorous. But I reiterate. We must ntinue and strengthen foreign missions.

We must continue and strengthen foreign missions cause the Great Commission is still binding. That com- ission was given centuries ago. It was through those ho heeded it that the gospel came to our ancestors and to us. No terminal limits of time were set for the ommand. The promise, "Lo, I am with you always," as contingent upon obedience, but to those who obey, still holds. With that promise and that Presence, we can- ot fail, and we must not falter.

We must continue and strengthen foreign missions nce the need of all men everywhere for the gospel is ot only still as great as ever but also, because of the agedy of our times, more universally poignant and rgent than in any previous age. Nothing can ever really tisfy the hunger of the souls of men but the gospel of hrist. Nothing can fully save them from their sins but at gospel. Nothing can so lift men out of the despair at now clutches at their hearts as faith in "the love of od, which is in Christ Jesus our Lord" and from which distress can ever separate God's children.

We must continue and strengthen foreign missions ecause only thus can the newly emerging world-wide hristian fellowship become a growing reality. In our ay we are watching something quite new in Christian story. Never before have there been Christian churches so many lands and among so many peoples. Never efore has the Christian faith taken root in so many na- ons and tribes. Numbers of these churches have been anted only in the past two or three generations. They e young. Numerically, most of them are still feeble. et they are beginning, in an amazing way, to develop eir own leadership. These younger churches are being it together with the older ones which have planted them to a world-wide fellowship. Heretofore, since the days the apostles, the trend has been toward multiplication divisions between Christians. In our time we are itnessing the reverse of that process—astounding prog- ss toward the answer to the prayer "that they all may one." Our world desperately needs spiritual and moral ity. Mankind is being knit together physically by achines. Steam, electricity, radio, and airplanes have ade the world ever smaller. The antipodes rub shoul- rs with each other. Yet mankind is destroying itself. en are using the very machines which bind them to- gether to murder one another. The only hope of allaying this strife and achieving progress toward making the world a cooperative neighborhood is in a world-embracing spiritual fellowship.

The Christian church presents such a hope. One of the early disciples declared that "Christians are those who bind this world together." In his time that was only a local dream, limited to the Roman Empire. Today it is actually on the way toward being a reality. No other movement is so widely distributed as the Christian church, and that church is strengthening its fellowship. God's spirit is at work. He is unobtrusive. His deeds, as usual, do not make the headlines. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Yet His words are not returning unto Him void. But many of these young churches are pitifully small. They need reenforcing until they can become larger. Only thus can the world fellowship of Christians grow and reach the effectiveness that seems to be God's purpose for it. That is part of the task of foreign missions. We must not fail the younger churches. We must not fail God.

We must continue and strengthen foreign missions because it has been in times of stress akin to the one in which we live that God has used faithful souls to begin great forward steps in His world-wide kingdom. In the Thirty Years' War, from 1618 to 1648, Germany and Bohemia and Moravia (what we now call Czechoslovakia) were the battlefield of a general European struggle. At the end of the war they were prostrate. Famine and disease were rampant. Civilization was at a low ebb. Protestantism was all but stamped out in Bohemia and Moravia. Only a few hidden remnants had survived. The Protestant churches of Germany were formal and appeared to be dying of dry rot.

Yet within the German Protestant churches a few faithful souls formed themselves into inner circles for self-dedication, prayer, and evangelism. A small band of persecuted refugees from Moravia took refuge on the estates of Count Zinzendorf, one of the leaders of that German movement. Led by Zinzendorf, the little group dreamed of carrying the gospel to the entire world. From their village, Herrnhut, within sight of the mountains that separated them from the scene of their former persecution, they sent out missionaries to every continent and from the Arctic to the Tropics. It was through contact with them that John Wesley had the profound experience of Christ which gave birth to Methodism. Moreover, it was in a period of revolution and world war that many of our strongest missionary societies came into being.

From 1789 to 1815, Europe and with it much of the world were upset by the French Revolution and the wars that came out of it, wars that we associate with the name of Napoleon. Yet, undismayed by these world-shaking events, inconspicuous groups of Christians led by obscure men laid plans for giving the gospel to all the earth. In 1792 the French Revolution was approaching its acme of violence. Yet in that very year, just across the English Channel, the cobbler, preacher, school teacher, William Carey, induced a few of his fellow ministers to form

the Baptist Missionary Society. The following year, the year of the Reign of Terror in France, Carey went to India. From India, while the wars were still on, he proposed to his board in England that every ten years an international missionary conference be held, the first to be convened at the Cape of Good Hope, to plan for world-wide evangelism. The board's faith did not rise to the vision, but Carey's dream was fulfilled more than a hundred years later by the formation, immediately after another world war, of the International Missionary Council.

In 1799, when Napoleon was returning to France from his effort to break Britain's communications with India, the evangelicals of the Church of England organized the Church Missionary Society for Africa and the East. In 1804, not far from the time when Napoleon was giving to England its greatest threat of invasion between the Spanish Armada and Hitler, men of faith formed the British and Foreign Bible Society. In 1812, while American ports were being blockaded by the British and on the eve of our second war with England, Adoniram Judson sailed for India.

At the time, all these movements were small. They attracted almost no public attention. Yet they and the others associated with them have grown to world-wide proportions. They have had more influence upon mankind as a whole than did Napoleon. And they were a blessing and not a curse. In an age when sin on a vast scale abounded, grace did much more abound. With this record behind us, we can thank God and take courage. In our day we, too, must venture forth on the world-wide task to which God calls us, knowing that God's word cannot fail, but will accomplish that which He pleases and prosper in the thing whereto He sends it.

"Wherefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

LABOR AND DEMOCRACY

SPENCER MILLER, JR.

(Abstract of a broadcast to the British Empire)

Democratic government and trade unions stand together as the proud achievements of the cooperative efforts of free men: they both rely on the discipline of consent. Under democratic government, men are free to speak, to print, to assemble, and to worship God according to the dictates of their own conscience. Under such government, working men are free to join together in organizations of their own choosing. The guarantee of these four freedoms has come to be regarded as one of the attributes of a free society. When these freedoms are denied men, the very elements of a free society are lacking.

In the soil of unfreedom, no unions can long endure. The world today is experiencing an object lesson it will not soon forget, concerning the tyranny of dictatorship and its evil influence on labor. When Hitler came to power in Germany in 1933, one of his first acts was the suppression of the German Federation of Labor—one of the most powerful free trade union movements in the world.

What is more, wherever the Nazi legions have placed the people of one nation in Europe after another under temporary subjection, there they have suppressed the trade unions and imprisoned their leaders. Working men's organizations, with a membership totaling in excess of thirteen and a half millions, have thus been suppressed by Nazi aggression in the last eighteen months. As a sult of these barbarous tactics, the voice of free labor up the continent of Europe has been virtually silenced. F labor cannot function under the oppression of a dictat ship, but only under a free society. That is the reco writ large in the pages of the history of these days.

The modern trade union has become something m than a bulwark of democracy; it is rather one of its ba institutions. Without democracy, the modern labor mo ment could not exist. Without labor, democracy could n survive for long in an Age of Industrialism. Democra cannot rest upon the shoulders of workers—men a women—who are not free. That is why labor has giv itself without stint and without limit to the prosecuti of this war for decency, justice, and freedom the wo over. Whether on the production line or the battle li labor knows that this is a people's fight for freed against the forces of tyranny and oppression—it is a w for the survival of democracy. Labor knows that if t forces of democracy win, labor wins; but if the den cratic forces should fail, then labor would be lost. E working people everywhere are determined that the ca of democracy shall not be defeated in this People's W And please God it will not!

Democracy cannot be merely preserved, as somethi inert and static. It is a living spirit which is essentia dynamic in character. Democracy is not a form of g ernment, a political process, or even a way of life. It essentially a mode of dealing with souls. That is its tr nature. That is why I say that democracy cannot be p served; it must be proclaimed as a social faith—a fai by which to live and a belief for which to die. It is beca labor everywhere has gained a deeper insight into t spiritual nature of democracy that workers are willing make it a part of their creed for our day, and to procla that creed in actions as well as in words.

Labor has not rested its case on protestations alone; has sought to exemplify in its own activities the fai by which it lives. Today in America the trade uni movement has come of age; it has fashioned the inst ment of a vast economic power which no one will de The combined membership of the American Federation Labor, the Congress of Industrial Organizations, and t Four Transportation Brotherhoods totals nearly elev million workers, or more than thirty-five per cent of th gainfully employed in the manufacturing industries the land. What labor thinks, therefore, what policies adopts, and what ideals it holds are destined to have profound effect upon the character of our Americ Commonwealth. That is why the uncompromising su port of free labor in America down through the ye for the democratic way of life and labor's militant defe of democracy in this world struggle are a source of v strength to buttress democratic government.

SAVAGES

MANFRED A. CARTER

The wind is sobbing
And the wires hum.

I read the headlines
Until my soul is numb.

The earth is throbbing
With a jungle drum—

O God of Heathen,
We pray Thee, come!

God Takes Sides

BISHOP JAMES C. BAKER

[Address at the recent Fellowship of Silence, Meditation, and Prayer of the California and Southern California-Arizona Conferences]

/hen I told some of my friends that one of the devo- al themes would be "God Takes Sides," they lifted r eyebrows, saying in effect: "Are you going to put d into this war? Are you going to ask us to 'present s'? Will you declare that it is a just and holy war? t He is concerned for its outcome? Further, that He n our side?"

ly queries in turn are: "What, then, is your position? you think God is indifferent to this struggle? That is a neutral or an isolationist? Or, worse still, merely pectator?" Some go even further, holding that He is otent and helpless.

"And that inverted Bowl they call the Sky,
Whereunder crawling coop'd we live and die,
Lift not your hands to It for help—for It
As impotently moves as you or I."

The question the English scientist said he would ask Sphinx, if he could, is a central and crucial question all thoughtful men: "Is the universe friendly?" Does d sustain and reenforce all the higher aspirations and rposes of His children? Does He have goals for His rld? Is He against all that frustrates or delays these als, and is He for all that contributes toward their reali- ion?

Professor Montague was at the heart of the matter: "The estion of religious truth or falsity is tremendously excit- g and momentous . . . because it is the question ether the things we care for most are at the mercy of e things we care for least."

Christianity assures us that our ideals are not simply r ideals, but that they come out of the heart of God imself. We are bidden to find them at the very center the universe, lovingly befriended and supported. To lieve in Him is not only to acknowledge Him in our vn lives but to hold that He is the Lord of history as ell.

My own faith is that God is not indifferent to what is ing on in the world today. "Look out upon the nations d see and be utterly amazed! For a deed is being done these days that you would not believe, were it not told u." (Habakkuk 1:5.) In respect to these things God not an amiable bystander. I recommend a rereading of r. Albert E. Day's chapter on "The Sturdy God" in his eat book "The Faith We Live." Our God is a consum- g fire. The day of His judgments in the earth are not st. When they are in the earth, the people may learn ghteousness. History is an ethical process. Whatsoever man—or a nation—soweth, that shall he also reap.

I am not able to agree with Richard Niebuhr that we nnot make moral judgments of *more* or *less*. I make ch judgments. There are great differences between the talitarian beliefs and practises and those held by the -called "democratic powers." To say less is to show rselves lacking in ethical perception and understand- g. Some men today seem to me to wipe out all moral stinctions—to be colorless and negative in their responses the brutal assault on all the common decencies of life sed upon a blatant affirmation of the law of the jungle.

I am fully aware of the falsities of propaganda and that in war time we must be especially on our guard against their devastating power. But the intelligent and honest man acknowledges the facts and distinguishes them from propaganda; and especially the facts that come by way of the perpetrators of unbelievable horrors through their own lips, radio, and press. It is not propaganda that Germany has slaughtered hostages by the thousands; massacred the Jews; exiled hundreds of thousands from their homes; attacked the church and school in Norway; and done a thousand other incredible things. Nor is it propaganda that the Nazi philosophy stands squarely athwart Christianity with its central emphasis upon the dignity and value of man. The fact of "an awful leakage in human values" in the United States must not close our minds or lips to such things as those referred to. Ethical and spiritual insight and reality are at stake. Some of us, in our anxiety not to be voted on the side of brutal force as the ultimate arbiter, have failed to speak out plainly. The result may be deterioration and disintegration of the moral life—to say nothing of deterioration of our intelligence.

On the other hand, I am appalled and alarmed by the frequent assumption of the utter cleanness of hands and purposes of the United States and the nations allied with her. I saw recently a newsreel prepared and issued by the San Francisco *Chronicle* on the history of the relations of the United States and Japan. The United States was lily-white—not a spot on its record, and consequently no least responsibility for the welter of blood in which we are involved. This may serve as one illustration out of many which should force us to our knees crying, "Unclean, unclean!"

We must bring our lives and our nations to the judgment seat of Christ. Who can stand before the Fire of Time—the fire of the day—as Paul describes it in his Corinthian letter? "The nature of every man's work will come out. The day will reveal of what sort it is." So, too, the nature of the work of every nation. The wood, hay, and stubble will be burned up. The gold, silver, and precious stones will remain.

God is certainly at work in history today as yesterday. The things that matter most are not at the mercy of the things that matter least.

The important issue is that we should see and testify to and sustain the "things that matter most," and seek to be on God's side. And we must use the best moral judgment it is possible for us to achieve. Moral judgments we must make. "Meanwhile," as Lincoln said, "we must work earnestly in the best lights He gives us, trusting that so working will conduce to the great end He ordains. Surely He intends some great good to follow this mighty convulsion." I recall Lincoln's word at another time with complete assent: "In the present Civil War it is quite possible that God's purpose is something different from the purpose of either party." But that He has purposes I make no doubt, nor do I doubt He is on the side of those purposes. Let us seek to discover them as fully as we may and work together with Him.

Why Do Jews Become Christians?

Some Personal Experiences

FREDERICK J. FORELL

This question has been put to me because of my experience with Jews during the past decade. It has been my privilege in that time to lead several hundred Jews to Jesus as their Messiah and the Saviour of all mankind. I have conversed with them, given them catechetical instruction in the Christian faith, and through baptism have received them into the membership of the church of Christ. I can, therefore, answer the question asked of me by telling some of my experiences.

In some cases the spiritual process goes back for two generations or more. Not only individuals but entire families have been under the Holy Spirit's influence. Here, for example, is one family. The grandparents adhered loyally to the traditional Jewish faith, but one of the grandparents always spoke with respect and high regard of Jesus as one of the noblest sons of Israel. Their son was a successful merchant, but one who had little knowledge or appreciation of religion. He rarely if ever went to the synagogue and probably never to a church. His wife, however, was a "Nicodemus" Christian. Her most cherished book was the New Testament. She prayed with her children and taught them not only to honor Jesus but to love Him. She died a Jewess. Her daughter, however, wanted to go farther. She sought to know more about Christ and His church. She came to Jesus because Jesus long before came to her. She was baptized, as she felt she was thus fulfilling the desire and will of her mother. She entered the church in answer to prayer and found there a special sympathy for the children of Israel.

Similar, and yet different, is the case of a merchant about forty years of age. In his family too, prejudice against Christianity had been largely overcome. A brother of his father had become a member of a church. The inner peace of his uncle, his courageous faith even in times of storm and stress, made a deep impression on all members of the family. But then came the persecution of the Jews, and my friend pondered whether Christianity could possibly be the religion of love when so many Christians hated the Jews and persecuted innocent folk. He thus found a stumbling-block in the Christianity of the churches, but he could not escape the figure of Christ Himself. Becoming a Christian had been possible for the uncle in an earlier and more peaceful generation without, as now, seeming to be treason toward the persecuted Jewish people. Finally he realized that Jesus has a claim, not only on our love but also on our obedience. And in obedience to Jesus he decided to be baptized. For him, membership in the church does not mean retreat from the tribulations of his own persecuted Jewish brethren.

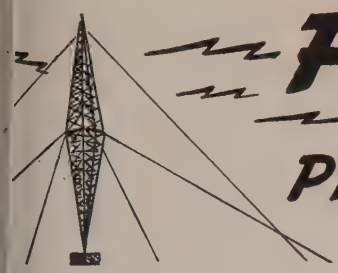
I asked a thirty-five-year-old doctor who had come to me for catechetical instruction who had sent him. His answer was, "Pastor Martin Niemoeller." "Do you know Pastor Niemoeller personally?" I asked. "No," he answered, "I have never seen him or heard him, but I have read the New Testament in defense of which Niemoeller now suffers in a concentration camp. I understand now why he suffers and whence he derives the superhuman power to withstand and be victor over his suffering. I too want to be a Christian." Though this friend was never really a part of Jewry, and did not surrender a thing when he accepted Christianity, yet it was not e for him to become a Christian. As a doctor and scien he was accustomed to rigid scientific thinking, and of this scientific approach and attitude of mind ca queries and doubts that could not easily be cast asid one would remain intellectually honest. But just beca he was thoroughly sincere, God helped him. Jesus bec ever greater in significance and his doubts and skeptic ever less. Finally he was able to say "Yes and Amen" w a glad heart to his faith in Christ.

A whole family—father, mother, and three boys—ca to me. They are well-to-do cultured people who h traveled extensively through Africa, Egypt, Palestine, other lands, and so were exposed to various forms of r Christian culture. They were quite objective in t appraisal and as Jews recognized that their spiritual ho was in the Christian culture of the West. Our times made these folk ripe for the question "Is there a Chr tian culture in the West without Christ?" This ques concerning Christ left them no peace. Who was Chr What did He do? What is His significance for us tod These and many other questions, when answered, le the full surrender of heart and life to Jesus Christ.

A Jewish worker came to me requesting baptism asked him what had led him to take this step. He rep simply and humbly, "I believe in Jesus." He had prejudice with reference to baptism. He had far m embarrassing difficulties with his orthodox Jewish tives. How did he come to faith in Christ? He told me loyal Christians had been kind to him. They had ta him to church and had given him a Bible. I instru him much as I would a child. He believes the wa child believes.

I have special joy with one of my most recently tized friends, a medical doctor. I spoke with him al the very difficult "body and soul" problem. I told that, as a result of my pastoral experience, I knew scientific training often made it difficult for individua come to exercise faith. With a smile he said, "If I did know that we mortal beings have a soul, I should have come to you." The existence of a soul was no him a problem; the problem that gave him the dee concern was: "How does the soul come into living tact with God?" It was a joy to proclaim to him the found truth that Jesus is "the way, the truth, and the l

Why do Jews become Christians? Because God t still hears prayer and witnesses through the Holy S that His Word is truth. A Jewish student with whc read the Bible asked: "If these things are true, why so few Christians interested in helping Jews to com faith in God's Word and in Jesus, who came to m God known?" How shall I answer this question? H shall I explain the failure of Christians to carry out Ch command? For Christ desires that His evangel sha given to all men. It would be of great interest and p for Christians to consider some of the reasons why do *not* become Christians. By and large, would not reasons lie mainly with Christians rather than with J



FLASHES FROM THE PRESS OF THE WORLD

Preposterous—Intolerant!

[*abama Christian Avdocate,* Birmingham, Ala.]

'he representatives of the church people Birmingham and Alabama did an "awful" ng last week. It was "Preposterous" and tolerant," according to two editorials in city's two daily papers that are waxing on the adverising of a certain kind of d and it isn't milk. The representatives nmitted an act that was near treason and initely sabotage, according to some mem- s of the "Million Dollar Bond Breakfast mmittee." And a certain lawyer threatened send the good church representatives to d.

All these representatives did was to go, at permission of the chairman of the Cham- r of Commerce and the head of the break- st committee, and request that another eaker be secured to feature the Bond Break- st. The church folk were treated with every urtesy by the Chamber of Commerce chair- an and one or two others. But the intelli- nce was insulted and the patriotism and otives of the representatives were chal- nged by two or three members of the com- ittee.

The speakers for the church and other ganizations assured the gentlemen time and gain that no one objected to the breakfast r the sale of bonds, and yet the newspaper istorted the truth and gave a false impres- on of the whole thing, as many newspapers o when the question of liquor is involved.

The committee turned down the request or a change of speakers. However, the chair- nan of the breakfast committee got in touch vith the speaker at his New York office nd told him the situation. He came on in he face of indignant protests. The church epresentatives also wired the Secretary of the Treasury, from whose department the gentle- nan was sent. No one who protested objected o the speaker as an individual. It was the act that he was the head of a distillery and epresenting the Federal Government on a rogram that was setting the pattern for other neetings over the nation.

Gandhi and India

[*The New York Times,* New York City]

Mohandas K. Gandhi is one of the great ouls of this generation. If all mankind were o adopt the spiritual essence of his teach- ngs, there would not be any more wars. Yet he effect of what Gandhi is now saying and loing may be to defeat everything for which e stands.

All that the Western World calls civiliza- ion, which includes some fundamentals also ecognized as good by Gandhi himself, is ommitted this summer to its supreme test. The greatest and potentially most democratic of Asiatic nations, China, stands with us in his battle. Gandhi chooses this moment, when the beast is at our throats, to threaten Britain with "open rebellion." It will be non-violent rebellion. It will not aim at driving the British and their American allies out of India. Nevertheless, it is intended to "free" India entirely from the British "yoke," and it will be undertaken now, if Gandhi has his way with the All-India Congress, because the British are hard-pressed by the Nazis and the Japanese.

The All-India Congress does not represent all India. It is opposed, with no pretense of non-violence, by a Moslem group which assumes to speak for about one fifth of the Indian population. If Britain were to "free" India, the Moslems, fearful of Hindu control, would rise with arms in their hands. The act would be atrocious, and one's sympathies might lie with Gandhi and the Congress. The practical result, nevertheless, would be bloodshed, followed by anarchy, and perhaps terminated by Japanese invasion. All this was made clear last April when Sir Stafford Cripps came to India with his vain promise of dominion status.

The British are not blameless. They have been arrogant in the past and at times may still be. In the light of present-day assumptions, supported by public opinion in Britain itself, the British have no imperial rights in India. They have only the duty to see to it that in ending an old injustice they create no new ones. If they were to do precisely what Gandhi now demands, they would create more wrongs than they would end. They might bring upon India from the direction of Japan a hideous and unending tyranny more vicious than any India has known since the Occidental traders and troopers first landed there.

Gandhi, the ascetic, may, unless he turns back in time, do more dreadful harm to his people than Genghis Khan or any other of the long array of conquerors.

Miracle in a Dining Car

[*The Christian-Evangelist,* St. Louis, Mo.]

In the dining car of a transcontinental train, we witnessed a modern version of the miracle of the loaves and fishes.

A tired and sad-faced woman with five children came into the diner. There were four boys, ranging in age from seven to thirteen, and a baby. They were all seated at one table. The woman presented to the steward a requisition from a welfare society calling for meals at fifty cents each.

Nowadays, a fifty-cent meal in a diner amounts to about two whiffs from the galley and a glass of water. Those boys looked hungry.

With Chesterfieldian courtesy which was beautiful to behold, the steward waited upon this group of unfortunates as if they were drawing-room passengers.

The fifty-cent requisition was multiplied into roast leg of veal with dressing, vegetables, bread and butter, and milk. The *pièce de résistance* was raspberry shortcake. All this was served to the woman and her brood without the embarrassment of obtrusive charity.

But at the end of the feast the modern miracle departed from the pattern of the original. There were no fragments—not a scrap, not a crumb.

In a world where multiplied thousands of "these little ones" starve and suffer from inhuman cruelties, we saw Christ present in the steward's little unrecorded act "of kindness and of love."

Vicarious Valor

[*New Orleans Christian Advocate,* New Orleans, La.]

The editor of a church periodical often finds himself in somewhat odd and peculiar situations. The strange requests of those who would use him as camouflage for everything from back-talk to a mother-in-law to the patter of barking like a pup behind the doorsteps at every fancied intruder, are part of the day's work. Then there are those who raise the roof because he has given them credit for saying the things for which they wished him to take the bath of eggs and tomatoes which was properly theirs. "Please don't print my name" has a familiar sound to any editor's ears. It always sets us looking for the proverbial "nigger in the woodpile."

Some time ago we received a paper for publication in which the writer said things which were more noisy than dangerous, and he concluded with the request that his name be withheld for fear he might get shot. He wished us to daddy his attack of stomach ache. We confess to having a pretty tough hide, but being shot is not a pleasant prospect even at that, especially if it is to happen as the result of vicarious valor. We do not desire to be classed with the character made famous by Washington Irving, Kendrick Kip, whose name meant chicken and who "trembled with excessive valor," but to ask us to become an example of vicarious valor makes us think of 'im.

Miss Petunia

[*Star-Journal* Minneapolis, Minn.]

You're a plain, rowdy, cheaply perfumed commoner, Miss Petunia. Despite your haughty and finicky cousins, the double-flowered and ruffled varieties, there is nothing subtle about your color or manners, and the way you reach all over the garden is a scandal which old Mother Nature has a hard time hiding.

Still, you have your points. You grow almost anywhere. If necessary, you seed yourself. Sand or clay or rich loam—they're all the same to you. Come flood or drouth. You keep on blooming. Your bright, pert face of pink or blue or purple or white is a welcome sight when the other flowers fail.

You came all the way from Argentina and we are glad to overlook your faults. Good neighbor, we're happy you're here.

Rev. and Mrs. William R. Leslie of Brookline have been attending for four weeks the Summer Conference for Pastors and Church Workers at Union Theological Seminary, New York City. "The Methodist element in the conference was ably represented on the program by Hal Luccock, Ralph Sockman, Professor Clarence T. Craig of Oberlin, Don Beatty of Chicago, and others," writes Dr. Leslie.

Rev. Grover Chapman, formerly of the New Hampshire Conference, and now of the North-East Ohio Conference, was recently commissioned chaplain (first lieutenant) in the U. S. Army. Mr. Chapman will report for duty at the Army Chaplains' School, Harvard University, August 10, after attending the 125th anniversary of the Methodist Church in Lisbon, N. H., of which he was pastor in 1930-34. He has been serving Saybrook Methodist Church, Ashtabula, Ohio, for the last six years. Mr. Chapman took his theological training at Boston University and also received the master of arts degree from the university.

Mrs. Joseph O. Rutter, widow of Rev. Joseph O. Rutter of the New England Southern Conference, died at her home, 29 James Street, New Bedford, July 6, after a sudden brief illness. She spent three weeks in the hospital last spring with bronchial pneumonia, following a slight operation, but her health had improved so much since then that she had been able to be out again. Her death, therefore, came as a great shock to her many friends, who will deeply miss her ever sweet and cheerful smile, her genuineness, and her complete forgetfulness of self for the sake of others. Mrs. Rutter is survived by one daughter, Miss Evelyn Rutter, a teacher in New Bedford High School. Funeral services were held July 9 at the Wilson Chapel, with Rev. William T. Wallace of Trinity Methodist Church, New Bedford, in charge. Interment was at Oak Grove Cemetery, Fall River.

Dr. Otho F. Bartholow and Miss Elsie Downs were married on Sunday morning, July 26, at the home of Dr. Bartholow's sister, Mrs. Hortense M. Robeson, in Champaign, Ill. The vows were read by Dr. H. Clifford Northcott, pastor of the First Methodist Church of Champaign, in the presence of a few close relatives and friends. Dr. Bartholow recently retired from the active ministry, having completed an outstanding pastorate of thirty-seven years' duration at First Methodist Church, Mount Vernon, N. Y. Dr. and Mrs. Bartholow will reside at the old family home at 1103 West Green Street, Urbana, Ill.

Mellony Turner and Esther Carhart of Bulgaria, and Ruth Lawrence of Poland, missionaries of The Methodist Church, are well and active in their work, according to recent advices received by the Board of Missions and Church Extension. A cablegram from Dr. Tracy Strong of Geneva, Switzerland, where he heads the War Prisoners' Aid of the Young Men's Christian Association, says that Miss Turner is well and carrying on her work at the American School, Lovetch, Bulgaria. This confirms an earlier letter from Miss Carhart to the effect that she and Miss Turner were free to do school work in Lovetch. Dr. G. P. Warfield, recently repatriated on the S. S. "Drottningholm," reports that Miss Lawrence is at her usual address in Warsaw, and is free to carry on her work among the Polish people of that city.

Dr. Goodrich C. White succeeds Dr. Harvey W. Cox in the presidency of Emory University, Atlanta, Ga. Dr. White has been dean of the Graduate School at Emory since 1929 and vice-president of the university since 1938.

Blanche A. Yeager, who has been working in Hawaii for the Interchurch Federation of Honolulu, is joining the staff of First Methodist Church, Alhambra, Cal., as director of Christian education. Miss Yeager's name formerly appeared in the list of deaconess appointments in the Maine Conference.

Rev. Horatio H. Crawford of Moodus, Conn., president of the New England Southern Conference Board of Missions and Church Extension; Rev. Joseph Vasey of Tabernacle Church, Providence, missionary secretary of the Providence District; Rev. John Rosengrant of Bridgewater, missionary secretary of the New Bedford District; Rev. Wesley D. Osborne, ministerial delegate from Fall River, and Rev. Melville E. Osborne of Brockton, missionary secretary of the New England Southern Conference, attended the Conference on the Christian World Mission and the annual meeting of the Northeastern Jurisdictional Board of Missions and Church Extension, held last month at Silver Bay, N. Y. This was one of the largest Conference delegations present. The entire delegation lived in Forest Lodge.

Margaret J. Livingston, "mother" of New York Methodism and an active member of Broadway Temple, died at her home, 255 Fort Washington Avenue, New York, July 23, at the age of 101. Mrs. Livingston was born in Armagh, Ireland, March 9, 1841, but had lived in New York since childhood. Funeral services were conducted by her pastor, Rev. Allen E. Claxton.

Professor William Warren Sweet of the University of Chicago, where he occupies the chair of history of American Christianity, was a caller at the HERALD office on Wednesday of last week. He is spending the summer at his farm in New Hampshire. Dr. Sweet's new book, "Religion in Colonial America," will be reviewed in an early issue of the HERALD.

Miss Hazel Lillian Dyckman, daughter of Rev. and Mrs. Frederick A. Dyckman of North Attleboro, is slowly recovering from an attack of pneumonia at the Sturdy Memorial Hospital, Attleboro.

Rev. Harvey Seifert of Nashville, Tenn., and Miss Lois Cummings of Riverside, Cal., are to be married on Thursday of this week, August 6, at Grace Methodist Church, Riverside. Dr. Seifert, an alumnus of the School of Theology and also of the Graduate School of Boston University, is at present secretary of the National Conference of the Methodist Youth Fellowship. As noted in a previous issue of the HERALD, he will join the faculty of Adrian College, Adrian, Mich, next year. Miss Cummings is a graduate of the University of California, a former director of religious education, and during t past year was doing graduate work at Sc ritt College.

Rev. and Mrs. Halsey E. Dewey and dau ter, Jean, recently returned from India, ma a brief call at the HERALD office on Wedn day, July 29. After visiting friends in W Newbury, they were en route to the Mid West and eventually California. The De eys arrived in the United States on t same transport with the Hansons and otl Methodist missionaries mentioned in t HERALD of July 22. Still another member the Methodist group on the transport w Robert Swan, son of Rev. Henry Swan, f merly of Bengal, India.

Howard H. Brightman, son of Profes Edgar S. Brightman of Boston Universi was inducted into the Naval Reserve, w the rating AS, on Friday, July 24. He is n in Company Y-12 at the U. S. Naval Tra ing Station in Newport, R. I.

Announcement has been made of the gagement of Rev. Clyde Ernest Way, me ber of the class of 1942 of Boston Univ sity School of Theology, to Miss Bett Negus, daughter of Mr. and Mrs. Ha Caswell Negus of Malden. Mr. Way, wh home is in Clearfield, Pa., was gradua from Juniata College before entering up his theological course. He is now pastor Three Springs, Pa. Miss Negus is a gra ate of the Lesley School in Cambridge. T wedding will take place in September.

Rev. George A. Downey, retired Cong gational minister who died July 24 at home in Collinsville, Conn., served in New England Conference of the Metho Church from 1906 to 1913, his pastora being in the Springfield and Worcester tricts. Previous to that, he had preached Maine, Vermont, and New Hampshire. 1913 he went to Vernal, Utah, where remained as pastor of the Congregatio Church for eleven years. In 1924 he v transferred to Straight College, New Orlea where he served as treasurer until his tirement in 1928. He leaves a wife, t daughters, and three sons.

The death of Dr. Isaac Taylor Headla in Alliance, Ohio, at the age of nearly eigh three, after a year's illness, is reported Monday morning's papers. Dr. Headland graduate of Mount Union College (188 and Boston University School of Theolo (1890), went to China as a Methodist m sionary. He taught for seventeen years Peking University, and afterward beca president of the Anglo-Chinese College Foochow. He was the author of numer books bearing on China and Chinese l including "China's New Day," "Home L in China," "Some By-Products of Mission "Court Life in China," and "Our Little C nese Cousin." In later years he became p fessor of missions at Mount Union Colle He was professor emeritus at the time of death.

Notice has come to send any mail Dr. Robert S. Spencer, formerly of 2609 Do Place, Honolulu, T. H., to Major Robert Spencer, c/o Harrisburg Academy, Har burg, Pa. Dr. Spencer, who spent many ye as a Methodist missionary in Japan, has b serving in the Philippines since the wi drawal of Methodist missionaries from Jap controlled areas by order of the board

York. After the attack on Pearl Harbor he was called upon by the F. B. I. to act as interpreter in the questioning of large numbers of Japanese.

la Alexander Boole, Ph. D., LL. D., of klyn, N. Y., president of the World's Woman's Christian Temperance Union for last eleven years, celebrated her eighty-ith birthday anniversary on July 26. She es at 377 Parkside Avenue, Brooklyn. Boole is the widow of Rev. William H. e, who was a member of the New York Conference, and one of the founders Ocean Grove.

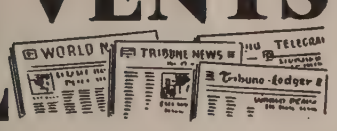
ev. Oscar G. Barnard, who took the re-l relation at the recent session of the ne Conference, has established his resi-ce at 70 Washington Street, Camden, ne.

r. Dwight M. Beck, professor of Bible Syracuse University, Syracuse, N. Y., is n serving as summer preacher at the kway Community Methodist Church in on.

nother former member of the New mpshire Conference, Rev. Johnson N. nitstead, is entering the United States ny as a chaplain with orders to report to Chaplains' School at Harvard University August 9. Mr. Armitstead was transferred the Philadelphia Conference from the w Hampshire two years ago. He went n Main Street Church, Nashua, N. H., First Methodist Church, Mahanoy City, The address on his copy of the Herald now been changed to 21 Haseltine Street, dford, Mass.

Mr. and Mrs. G. C. Cardwell, loyal mem-s of the Methodist Church in Berwick, ine, observed their fifty-third wedding niversary on Wednesday of last week, July They were married in Boston and made ir home in this city for twenty-eight years ore moving to Maine. Mrs. Cardwell was n in Kittery, Maine, daughter of William and Isabella Davis. Both Mr. and Mrs. rdwell have served for fifty years as offi-l board members—twenty-four years at ghland, now Greenwood Memorial, urch, Dorchester, and since then at Ber-ck.

EVENTS



Dr. James R. Joy, librarian of the New rk Methodist Historical Society, reports rther distribution of the paintings of notable ethodist leaders, formerly hung in the d chapel at 150 Fifth Avenue. The Divi-on of Foreign Missions of the Board of issions and Church Extension will display e portraits of all former secretaries of the ethodist Episcopal Board of Foreign Mis-ns. Portraits of Wesley, Asbury, and Coke e to be placed in the new chapel by Dr. Edgar Washabaugh. MacMurray College, cksonville, Ill. (formerly Illinois Woman's llege), is to be given the painting of Peter kers, founder. To Allegheny College, Mead-lle, Pa., will go the portraits of Matthew mpson, once vice-president, and Bishop lvin Kingsley, a graduate. Dickinson College is to receive paintings of two former presidents, Bishop Jesse T. Peck and Rev. John P. Durbin, and of an alumnus, Bishop John F. Hurst. The portrait of Bishop Hurst, painted by a Spanish artist in Barcelona, Spain, was posed for by the bishop on the order of his son, Carl Bailey Hurst, then in the United States consular service in Spain.

Lake Shore Park Methodist Church, Lynn, burned its mortgage at the morning service on Sunday, July 26. The indebtedness, of twenty-five years' standing, was paid off through the efforts of church members and organizations. The district superintendent, Rev. Laurence W. C. Emig of Melrose, preached at the mortgage-burning service.

A fund of $50,000 (Chinese) is being raised in West China for the erection of a memorial chapel in the Methodist Memorial Church, Chungking, to the late Rev. William Albert McCurdy, when the church is reconstructed after the war. This twice-bombed institutional church was in itself a monument to twenty-five years of missionary service by Mr. McCurdy, who died last December. The edifice had served the social and recreational needs as well as the religious life of thousands of people before it was bombed in 1939 and again in 1940 in Japanese raids. Chinese alumni of Northwestern University, Evanston, Ill., which was also Mr. McCurdy's alma mater, are leading in the plans for the memorial chapel.

The Switzerland Annual Conference met June 12-14, reports Rev. Ferdinand Sigg in a letter written at Zurich, July 9. Dr. Sigg was for a second time elected Conference president under ¶451 of the Discipline, which provides that, "in the absence of a bishop, the Conference shall by ballot, without nomination or debate, elect a president from among the traveling elders." "It was appreciated as a special high privilege," writes Dr. Sigg, "to get a cable from Bishop Moore, enabling the president to ordain fully qualified men under emergency situation. We will never forget this splendid spirit of fellowship and cooperation. Church conditions in Switzerland are still encouraging, but we need God's abundant blessing to pilot through all the difficulties of the present time." Dr. Sigg came to the United States in 1936 and again in 1940 as a delegate to General Conference.

In a letter to friends in England, says *The British Weekly,* Dr. Albert Schweitzer "expresses his grief at the destruction of the Queen's Hall and All Hallows Church and 'their lovely organs,' on which he played, but he rejoices that he has been able to make gramophone records of the organs so that their beauties have not been entirely lost." Dr. Schweitzer's hospital at Lambaréné is located in the Gaboon territory of Africa, which is under Free French control. "Here we carry on as well as possible under the circumstances," he writes. "We have to deal with an enormous amount of work, the natives coming in crowds from long distances to find help and healing at the hospital."

A symposium on "Religious Foundations of Democracy" was held before the summer school students of Columbia University Wednesday evening, July 29. The speakers were Dr. Allen E. Claxton, pastor of Broadway Temple, New York City, and Dr. Timothy F. Lew, dean of the Faculty of Theology of Yenching University, Peking, China. Rabbi Isidor B. Hoffman, counselor to Jewish students at Columbia, presided.

"It is good that this visit has become possible under war-time conditions," writes the minister of the City Temple in London, Rev. Leslie D. Weatherhead, with reference to the coming of Dr. Lynn Harold Hough from America to preach this summer for the City Temple congregation, now worshiping at St. Sepulchre's Church since the destruction of their own edifice by bombs. Dr. Hough's visit, writes Mr. Weatherhead in *The City Temple Tidings,* "will do much to unite Christian thought and Christian people across the Atlantic. And on a Christian Union for Action between our two great peoples, the secular hopes of the future indubitably depend. Britain has no sincerer friend or more doughty champion than this distinguished American preacher who comes to us from the Drew Theological Seminary, Madison, New Jersey. Further, he is coming to us without any financial obligation of any kind. He is making us a present of this summer ministry as a contribution in the time of our need."

The Laymen's Conference of the Southeastern Jurisdiction of The Methodist Church, meeting at Lake Junaluska, N. C., July 22-26, voted unanimously that the conference go on record to the effect that a person who engages in the liquor business, encourages liquor-drinking, or drinks alcoholic beverages should not be a member of an official board of The Methodist Church. Also by unanimous vote, the conference approved a motion to petition the President and Congress of the United States to take whatever steps may be necessary for the immediate passage of Bill S-860, or some similar legislation, to protect the physical and moral welfare of our young men in military service against the liquor and vice conditions in congested military areas.

With Our Writers

Carleton Green, Woods Hole; minister of the Methodist Church.

Bishop Robert E. Jones, Columbus, Ohio; resident bishop of the Columbus Area, Central Jurisdiction, of The Methodist Church.

F. Theodore Miner, Hudson, N. Y.; pastor of the Stockport and Scottsville charge, New York Conference.

R. P. Marshall, Chicago, Ill.; assistant editor of *The Christian Advocate;* formerly editor of the *Florida Christian Advocate,* which was merged with the national organ following unification.

Edward W. Blakeman, Ann Arbor, Mich.; counselor in religious education, University of Michigan.

Kenneth Scott Latourette, New Haven, Conn.; professor of missions and Oriental history, Yale University.

Spencer Miller, Jr., New York City; sociologist and consultant in industrial relations.

Manfred A. Carter, Blackfoot, Idaho; Methodist minister with a bent for writing poetry.

Bishop James C. Baker, Los Angeles, Cal.; resident bishop of the California Area, Western Jurisdiction, of The Methodist Church.

Book Reviews

A READER'S ROAD MAP

Finding the "Healing Fact"

WHAT MAN CAN MAKE OF MAN. By William Ernest Hocking. Harper & Brothers: New York. Price, $1.

Beyond the war with all its problems of strategy and ethics is the fundamental question whether man himself is big enough to save himself and the civilization that he has created. Professor Hocking of Harvard answers this question with lucidity and insight in his brochure "What Man Can Make of Man." Fundamentally, this essay assumes a hopeful attitude toward man's possibilities provided he holds a spiritual faith in addition to his reliance on the achievements of science. This little work thus becomes a profound apologia for a Christian philosophy of life. The substance of these pages first appeared in briefer form in *Fortune*.

A Faith for America

AMERICAN DESTINY. By A. Powell Davies. The Beacon Press: Boston, Mass. Price, $1.50.

During years of lecturing the late Dr. S. Parkes Cadman sometimes delivered an illuminating address on "The Mission of America." Another English-born American clergyman, A. Powell Davies, gives us a somewhat similar interpretation of his adopted country in his first book, "American Destiny." Mr. Davies sees the present struggle as the natural outcome of the conflict between man's idealism and life's evil forces. To him, the current world revolution is the necessary enlargement of the American Revolution and the Civil War. His book is a well-written and powerful exposition of the aims and purposes underlying our antagonism to Nazidom—aims and purposes which usually lie but half formed and half expressed in our thinking. One of the most rewarding parts of the book deals with the shortcomings of the pacifist position. Rev. A. Powell Davies is minister of the Unitarian Church in Summit, N. J., and will be remembered as the last pastor to serve Pine Street Methodist Church, Portland, Maine, before its merger with Chestnut Street Church.

Anglo-Catholic Social Action

MANHOOD INTO GOD. By Frederic Hastings Smyth. Round Table Press, Inc.: New York. Price, $3.50.

Dr. Frederic H. Smyth, a member of the High-church wing of the Episcopal communion, here writes at length concerning the implications of Catholic dogma for social action. The focal point of his presentation, and indeed of his own personal faith, is the Religion of the Incarnation. He offers a fairly detailed critique of church history and of the sacraments. Throughout his nearly five hundred pages, however, his major theme is that of the church as a divinely instituted organism of redemption whose supreme task is that of transforming her pagan environment, particularly in respect to the programs of Fascism and Communism. The volume, aside from this main thesis, is of peculiar interest on two counts: first, as an exposition of the Anglo-Catholic attitude toward social problems and, second, as a statement, on the part of a highly trained scientist turned theologian, in the realm of religious philosophy, Dr. Smyth having formerly served as a member of the faculty in the chemistry department of Massachusetts Institute of Technology.

Religious Training of Children

YOUR CHILD AND GOD. By Robbie Trent. Willett, Clark & Company: Chicago, New York. Price, $1.50.

One of the most difficult problems that parents face is the matter of religious training of young children. Educators are agreed that the major influence upon the religious belief of young people comes from their family experiences. While many parents realize this, they find it very difficult to explain complicated theological concepts to children. How much can a child comprehend? What are the best ways to talk of God to little children? Should small children be taught about God, or should they be allowed to consider such matters in premature years? The answers to these questions will be found clearly stated by an author who has had much experience with children and who speaks as a conservative interested in the religious training of the children in the family.

Handbook for Choir Directors

THE AMATEUR CHOIR DIRECTOR. By Carl Hjortsvang. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

The amateur choir director will find this volume a valuable tool. It deals with choir directing at the amateur level, taking for granted only an interest in the subject and a desire for improvement. The director can find practical help in working out baton technique, in selecting voices, and in methods of studying an anthem. There are lists of anthems that are recommended for volunteer choirs, with remarks concerning each anthem that will help in locating appropriate numbers for all occasions.

Mr. Hjortsvang is the director of the noted Evansville College A Cappella Choir. While he is not an amateur, he has an acute sense of what the problems of the amateur director are, and has worked out their solution in clear, understandable language.

Much in Little

A DIGEST OF CHRISTIAN THINKING. By Charles S. Macfarland. Fleming H. Revell Co.: New York. Price, $1.50.

This is the fifth in a series of books published yearly. The author brings to the reader a comprehensive view of the nature an sults of the changes in religious though reviewing books that are typical of changes. Few ministers or reading lay can keep up to date on all the areas of C tian thinking. The author has prep simple, direct statements of the ideas sented in the leading books of the yea this field of thought so as to be of assist to those who prefer to taste only. This be an aid to those who wish to bro their areas of Christian thought as well those who wish to find a guide for sele special fields for study.

Sermons on Psalms

PERSONALITIES BEHIND THE PSALMS. By ert B. Whyte. Abingdon-Cokesbury P New York, Nashville. Price, $1.50.

The characters behind the Psalms com life and take on real personality in expository sermons on twelve Psalms. Dr. Whyte's exposition, the authors of Psalms become lifelike, the meaning o poems themselves is revealed, and the itual message spoken in them sounds and true. Each sermon reflects the pr er's extensive study of history and litera and each bespeaks thorough, scholarly search. Dr. Whyte is pastor of the Old (First Presbyterian) Church in Cleve Ohio.

Background for Bible Teach

LIVING WHERE JESUS LIVED. By Emma J Ross. The Macmillan Company: York. Price, $1.50.

While everyone cannot take a trip t Holy Land, everyone can get a very picture of the customs, beliefs, and ge manner of life in the areas known as country." The author has pictured in a manner the story of her trip throug Holy Land and of the people and sights along the way. Customs have not cha much since Jesus' time, and the peopl scribed differ but little from the men women whom He knew. This book is ten in a style that would be interesti young people, and will be valuable church school teachers and leaders of y people in understanding the geographica cultural background of the Bible.

REMEMBER

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hodist Relief Saves hese Christians

"e are still going on strong," is the : word sent to the Methodist Commit- r Overseas Relief from Principal C. H. ig of the William Nast Academy, well- n Methodist school now transferred to China. His letter follows:

hank you very, very much for the ap- iation from the Methodist Relief Fund lieve our tense situation here. Without speedy assistance we would have en- ered the tremendous hardships. Please mit our hearty thanks to the Methodist mittee for Overseas Relief for their pt action.

ertainly you know the Japs took over school property on the 16th March at iang. The furniture, equipment, books, of more than sixty years have all been to the invader, not mentioning the per- l belongings which we gladly forego for sake of our country.

What concerns us more is the convenience comfort of our missionaries and work- We prayed that God may have them in keeping.

Here we have difficulty to secure teach- The minimum salary and allowance for teacher next semester is about eight dred dollars monthly [about U. S. $40]. have more than twenty teachers. The lget for the fall would look fabulous to It is, however, the actual need.

The world would be dark, yes, black too, America cannot play an important role the world affairs to defeat the aggressors. igiously the heart of human souls would left helpless without the Christian church the good people in your country. She cer- ly is an eagle in every way.

"Thank you again

"Sincerely yours,

(Signed) "C. H. HSIUNG."

These are *our* people, whom we have lled away from other employment into our rk. Mother Church cannot forsake them w.

t Silver Bay

Members of the Northeastern Jurisdictional ard of Missions and Church Extension ok advantage of the interdenominational ission conference at Silver Bay on Lake eorge to hold their second annual meeting, ly 14-21. Mrs. Lester A. Welliver, vice- esident, called the meeting to order.

The first afternoon was given over to eports—Mrs. Lenore Porter reporting for the Voman's Division, Harry C. Spencer for the General Section of the Joint Division, and Miss Elizabeth Lee giving an account of the reparation of the mission study book for ext year, "Latin American Circuit." Two ther sessions were held later in the week which Mrs. Harry E. Woolever described e work of the Woman's Society in the cal church, Dr. Karl Quimby spoke on the ocal Church Board, Gordon Chamberlin utlined plans for a school of missions, and Mrs. Welliver presented plans for women.

Dr. Lamont Henninger, district superin- endent from the Central Pennsylvania Con- rence, was elected president in the place f Dr. Claude C. Coile, resigned. The Juris- ictional Board decided to meet at Silver ay again next year during the time of the issionary conference and voted to have pecial courses for the Conference and district officers responsible for missionary education. A special committee on Disciplinary legislation will work during the year and report next summer recommendations to be sent to General Conference.

The Silver Bay Conference was organized under the auspices of the Foreign Missions Conference, the Home Missions Council, and the Missionary Education Movement. Its program included addresses by Dr. Charles T. Leber of the Presbyterian Board of Foreign Missions, Dr. Mark A. Dawber, executive secretary of the Home Missions Council, and Dr. John A. Mackay, president of Princeton Theological Seminary.

Evangelism Commission Meets

Members of Methodism's Commission on Evangelism had frequent occasion during its annual meeting at Clifton Springs, N. Y., July 28-30, to "exult in spirit" over highly encouraging reports of its year's accomplisnments. Presided over by Bishop Charles C. Selecman, chairman, and Bishop Ralph S. Cushman, vice-chairman, the sessions evoked stories of triumphs in soul-winning and successes in meeting religious hunger with spiritual food. Still more satisfying is the promise of even better things to come because of analyses made and plans framed for next year.

Twenty-two of the commission members were present, with four staff officers. Dr. Weldon F. Crossland, recording secretary, was assisted by Mrs. Margaret Hayes, chief secretary of the Nashville office.

Dr. Harry Denman's report, as executive secretary, included not only a log of his almost incredible amount of traveling in service to churches, districts, conferences, institutes, and the like, but a record of literature distributed involving hundreds of thousands of leaflets and booklets, all aimed at the development of deeper devotional life. He reported also the total number received into membership in 1941 on profession of faith and from preparatory classes as being 267,347. Among his recommendations were the following: that watch-night be observed by families in their homes this year; that Covenant Sunday be observed the first Sunday in January; and that there be improvement in the training of candidates for church membership. An inspiring portion of his report was incorporated in a "Message to Methodists" issued by the commission.

There is continued reason for Methodism to take pride in the constant advance in circulation and influence of *The Upper Room*. Dr. Grover C. Emmons, who is the coordinate executive secretary of the Commission on Evangelism in charge of this devotional quarterly, reported an all-time circulation record of 1,365,550. In his figures, Dr. Emmons showed circulation in 57 foreign countries. Mention was made of editions in several languages, and in Braille.

Dr. Emmons recorded in his report the distribution of *The Upper Room* and other literature through Methodist chaplains, showing that during the current quarter 62,931 copies had been supplied the nation's fighting forces. About a fifth of these were sent by the Methodist Commission on Camp Activities, another fifth were paid for by a miscellaneous group of friends, and the remainder were sent by the General Commission on Evangelism.

Reference was made by Dr. Emmons to seven printings, totaling 150,000 copies, of a Pocket Prayer Book by Bishop Ralph S. Cushman, which, it is hoped, may soon find a place in the pocket of every Methodist soldier, sailor, and marine in service.

Dr. Guy H. Black, who is leading the simultaneous home visitation evangelistic endeavors, reported that this mass movement in areas, states, and Conferences had resulted in the winning of more than 100,000 new members. About fifteen per cent of Methodist churches in the United States were served by Dr. Black during last year. Among those, approximately 100 per cent increase in new members received was the average. Forty per cent more of the churches are to be covered this coming year. Seven hundred home visitation evangelists, each capable of conducting local campaigns, have been developed during the last year in special coaching schools, and more than fifty thousand selected laymen have been trained to do personal work.

Rev. J. W. Golden, field secretary, reported his success in carrying the program of the commission to the churches of the Central Jurisdiction.

The secretaries were not the only ones to make reports. Special committees reported their investigations on the relation of evangelism to such interests as military camps, rural life, youth, radio, migrants, and labor. In the discussion of the ministry of Methodism to the people of the open country and to those in dense industrial centers, there was agreement that among both classes the church seems to be losing out. As a solution, it was suggested that the ministry must be trained to present the gospel story simply and in terms of everyday life.

In reference to certain quotations in one of the reports, Bishop Selecman warned against the habit of discrediting mass evangelism. "We have tiptoed around the idea of revivals much more than the facts justify," he said in defending public evangelistic meetings. The success of Dr. E. Stanley Jones in mass evangelism, the bishop pointed out, refutes the contention of some that this method is outmoded.

The secretaries reported that the commission has new headquarters in the Berger Building at 166 Eighth Avenue, North, Nashville. The entire second floor is used for offices. The first floor, with basement, is the shipping department of *The Upper Room*.

Much attention was given by the commission to improving and enlarging Methodism's service to its boys in the Army and Navy. Better cooperation of local churches with chaplains was suggested, and luncheon conferences with chaplains and ministers of churches surrounding camps were proposed. Churches were urged to set a special time for prayer for the boys represented on their service flags.

The framing of a message to the President of the United States and another to Methodists in general occupied the attention of two committees. Both these documents impressively set forth the need of Christian character and spiritual power in these critical days.

To be ready for the 1944 General Conference with proposals for any new legislation that might facilitate the work of the commission, the following committee was set up to make a study and report: Rev. Weldon F. Crossland, chairman; Bishop R. S. Cushman, Rev. E. M. Hurley, Rev. O. E. Goddard, President Hubert Quillian, Rev. R. P. Shuler. Bishop Selecman and Dr. Denman are ex-officio members.

Willimantic Campmeeting

Activities at historic Willimantic Campground began on Saturday evening, July 18, with a musical program conducted by Rev. Albin Dahlquist, East Greenwich, R. I., who, with Mrs. Dahlquist as pianist, was the song leader for the sessions. It was Mr. and Mrs. Dahlquist's second year as director of music and pianist, and their work did much to make the week successful. The first preacher was the district superintendent, Rev. Earl E. Story, whose sermon of Sunday morning, July 19, set a high note for the week. The preacher of the afternoon and evening of July 19 was Rev. M. E. Barrett, pastor of St. Paul's Methodist Church, Manchester, N. H. Dr. Barrett is a former district superintendent of the Norwich District. His subjects were "The Sin of the Elder Brother" and "The Lord Is My Shepherd."

At the nine o'clock chapel hour, Rev. Joseph M. Harrell, pastor of the Baltic and Versailles churches, was the leader throughout the week. His general theme was "The Revealing Christ," the topics being: Monday, "The Revealing Christ through Transformation"; Tuesday, "The Revealing Christ through Adventure"; Wednesday, "The Revealing Christ through Independence"; Thursday, "The Revealing Christ through Transcendence"; Friday, "The Revealing Christ through Betrayal"; and Saturday, "The Revealing Christ through the Kingdom." Mrs. Harrell took part in several of the services with special music and readings, accompanying herself on the mandolin-guitar.

The ten o'clock hour was given over to the Bible appreciation study, which was conducted by Rev. Earl E. Furgeson, pastor of North Methodist Church, Manchester, Conn. This was one of the high spots of the week, as the lectures were profound, yet expressed in terms that the average man could understand.

At eleven o'clock each day there was a forum on some feature of interest. On Monday this was conducted by Mrs. Ella Burr, Hartford, president of the Connecticut Woman's Christian Temperance Union. In the afternoon a state silver medal contest was held, and the speakers were Mrs. Burr, Wayne W. Womer, secretary of the Connecticut Lord's Day League, Dr. Furgeson, and Roberts D. Burr of the Norwich, Conn., Young Men's Christian Association. The forum hour on Tuesday was conducted by Dr. Story, who presented matters pertaining to the general work of the church. On Wednesday, Mr. Dahlquist discussed the place of music in the work of the church. On Thursday and Friday the leader was Dr. Furgeson, who, as Conference secretary of the Youth Division, presented this feature to the group.

Preaching services were held in the open-air pavilion each evening during the week. On Monday evening Rev. Howard Bushnell, pastor of Goshen Congregational Church, Lebanon, Conn., spoke on the First Psalm. While Mr. Bushnell is a Congregational pastor, he is also a cottage-owner on the campground, and is a trustee of the Versailles Methodist Church where he grew up. The preacher on Tuesday evening was Rev. W. Ralph Ward, Jr., of South Methodist Church, Manchester, Conn. His subject was "A Holy Silence." The preacher for Wednesday evening was Rev. Charles X. Hutchinson, Danielson, Conn., who used for his subject "Jesus, Seeker after Lost Souls." Thursday evening, the preacher was Rev. Myron C. Pogue, one of the young men of the district and pastor at Mystic and Noank, Conn. His subject was "Pillars of Power." The preacher on Friday evening was Rev. William E. Lowther, pastor of Trinity Methodist Church, Norwich, Conn. The subject was "Opposites in Man's Religious Personality." On Saturday evening an entertainment was held in which various persons took part and which ended with a pageant depicting the history of the campground.

The preacher for "Campmeeting Sunday" was Rev. Amos Thornburg, pastor of Mathewson Street Methodist Church, Providence, R. I. His subject in the morning was "Need of a Spiritual Anchorage," and for the afternoon, "The Magnetic Charms Which Draw Us to Christ." These two services were the most largely attended of the entire week. After the meeting in the afernoon, a laymen's meeting was held in charge of G. Stanley Shaw, Putnam, Conn., the district lay leader. The speaker of the evening was Wayne W. Womer, West Hartford, who gave an address to the youth of the district in their rally.

The children's work was under the direction of Mrs. Arnold F. Waring, wife of the pastor of the Methodist Church at Rockville, Conn. She was assisted by Miss Grace Thomas, promotional secretary for the Campmeeting Association, and Mrs. Ro Florian.

A large chorus choir sang at each ser At the beginning of the campmeeting, Story announced that his left-hand po was a "church pocket" and any money therein during the week would be use help in planning a program for next He announced on Sunday evening $113.50 had been put into the "pocket" ing the week.

At the cottage-holders' meeting, Rev. H ard B. Bushnell was elected president of cottage-holders' association. The general cers of the Campmeeting Association next year are: president, Dr. Story; president, Rev. O. E. Tourtellotte; secre Edward M. Wheeler; treasurer, Carl B. W ber; trustees, Rev. O. E. Tourtellotte, Joseph M. Harrell, George E. Keith, Na D. Prince, and Carl B. Webber.

JOSEPH M. HARREL

Filipino Chaplain Active

Rev. Ermie Obien, pastor of the Filip Church in San Francisco, is at present only Filipino Methodist chaplain on Pacific coast. Several years ago when he Mrs. Obien were serving as missionarie Manila, he met General Douglas MacAr when the general came to the Philipp to organize the national army.

Mr. Obien's services are in great dem among Filipino contingents of service in the vicinity of San Francisco. He members of his church have been hol services for a group of 300 Navy men. visits regularly various Army posts in about San Francisco.

The Filipino Church, formerly the pino Christian Fellowship, was organ two years ago under Mr. Obien's leader and serves a neighborhood group of s 150 Filipinos. Every effort has been mad lend a worshipful atmosphere to the s room in which services are held, but m bers are eager for a church of their The Annual Conference of the Califo Oriental Mission, with which the churc identified, was entertained in the Fili Church this year.

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RELIGION IN COLONIAL AMERICA. By liam Warren Sweet. Charles Scribner's S New York. Price, $3.

HALF OF HUMANITY. For Eastern Pe and Problems. By M. Searle Bates. Church Peace Union, 70 Fifth Avenue, York City. Price, 10 cents.

MISSIONARY EDUCATION IN YOUR CHU By Nevin C. Harner and David D. Ba Friendship Press: New York. Price, $1; paper, 75 cents.

JUNIOR SERMON STORIES. By Jacob J. ler. Fleming H. Revell Company: New Y Price, $1.25.

lew Venture

op Robert E. Jones was special lec- at the Hampton Ministers' Conference years ago. Then and there he decided he Negro ministers of the Southwest have a conference following the pat- of the Hampton Conference. Having ble the facilities of Waveland, Miss., he purchased three hundred acres of n which stood the old "Jackson House," 1923, he immediately began looking meone to duplicate the Hampton Con- e at Gulfside.

the New Orleans Area Council meet- ist August, at Gulfside, Rev. Robert Williams, pastor of Asbury Methodist h, Washington, D. C., was requested ommissioned to launch the conference. Villiams was connected with the Hamp- Conference for eighteen years, serving s president.

Williams has succeeded in securing 150 of the outstanding Negro religious s in America as sponsors of the con- e. These sponsors include nearly all Negro college presidents of America, epresentatives of all denominations.

Hampton Ministers' Conference in its y-ninth annual meeting June 1-5 voted animous approval of this conference at ide and pledged its full cooperation.

e first session of the Gulfside Interde- national Ministers' Conference will con- at Waveland, September 1-4.

e president of the conference is Bishop Green of the African Methodist Epis- Church, now presiding over the work s church in Louisiana and Mississippi. vice-presidents are: Dr. J. C. Austin, Chi- Ill.; Bishop W. M. Y. Bell of the Col- Methodist Episcopal Church; Bishop V. Clair of The Methodist Church; Dr. V. Jemison, president of the National st Convention; Dr. Mordecai Johnson, dent of Howard University; Bishop R. E. of The Methodist Church; Bishop L. H. of The Methodist Church; Dr. Benjamin Mays, president of Morehouse College; op C. L. Russell of the Colored Meth- Episcopal Church; Bishop A. P. Shaw he Methodist Church; Bishop Benjamin haw of the African Methodist Episcopal Church. The dean is Dr. A. Walter iams, president of Natchez College; the urer, Dr. H. T. Medford, secretary of the ign Missionary Board of the African iodist Episcopal Church; the director, Dr. rt Moten Williams of Washington, D. C., the associate director, Rev. J. Oscar Lee, inia Union University, Richmond, Va. ominent among the faculty members are pastors of two of the largest Negro ches in America, Dr. A. Clayton Powell, ster emeritus of the Abyssinian Baptist rch of New York City, and Dr. J. H. son, pastor of the Olivet Baptist Church Chicago, Ill. Dr. Powell will conduct nars on "The City Church" and will deliver several addresses. Dr. Jackson also will make several addresses.

An interracial character will be given the conference by the presence on its faculty of Dr. John W. Rustin, pastor of Mount Vernon Place Methodist Church, Washington, D. C., the largest Methodist church in the National Capital, and Dr. Ralph A. Felton, professor of rural sociology at Drew Theological Seminary, Madison, N. J. Dr. Rustin will deliver a series of lectures on "Preaching," and Dr. Felton will conduct the Seminars for Rural Ministers.

Seminars on Worship will be conducted by Rev. J. Oscar Lee, director of the department of field work and professor of religious education at Virginia Union University.

Miss Nannie Burroughs, president of the National Training School for Women and Girls, Washington, D. C., and Mrs. Jane S. Williams, assistant nutritionist, Nutrition Division, Defense, Health, and Welfare Service, Washington, D. C., will give addresses. Resource leaders for the seminars will include Dr. William H. Bell, president of Alcorn A. & M. College, Alcorn, Miss., and Dr. J. A. Bacoats, president of Leland College, Baker, La.

Gulfside is admirably located for this conference. Bishop J. L. Decell describes its facilities as follows: "A semicircle can be drawn from Gulfside, with a radius of four hundred miles, that will include a Negro population of approximately five millions. Over two and one half millions live within twelve hours from Gulfside, though it may be reached by land, sea, or air. The old Spanish trail, Highway 90, skirts its lovely grounds, trunk-line railway trains stop at its door. Gulfport and Clermont harbors wait for ships to come in over the Gulf of Mexico, and Biloxi's airport stands not far away."

Facilities include an academic building with a chapel for 250 persons, and suitable classrooms; a dormitory, Graff Hall, of twenty-four rooms, together with eleven cottages; a camp of ten huts, with a bath house; an open-air dining hall seating 250, and an artesian well which supplies plenty of wholesome water.

Asbury Grove Assembly
and
Christian Service Institute

Eighty-Fourth Year

Asbury Grove, Hamilton, Massachusetts

August 30 - September 6, 1942

SUNDAY, AUGUST 30

10.30 A.M., Dr. John E. Charlton

3 P.M. and 7 P.M., Dr. Raymond H. Huse

SUNDAY, SEPTEMBER 6

10.30 A.M. and 7 P.M., Dr. Halford E. Luccock

3 P.M., Bishop G. Bromley Oxnam

WEEK-DAY MEETINGS

3 P.M., Monday through Friday, Rev. Mrs. Irene Ihde, Preacher

Tuesday, Boston and Lynn Districts W. S. C. S. in charge

7.30 P.M., Monday through Friday, Dr. Raymond H. Huse, Preacher

Director of Music: Rev. Clarence A. Morrill

Pianist: Mrs. Della Hart Macomber

Eighth Annual Christian Service Institute

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Northfield Conference of Religious Education

The thirty-ninth annual Conference of Religious Education, held each year on the campus of Northfield Seminary, East Northfield, completed an exceptionally successful nine-day session on July 24. In spite of wartime conditions of work and travel, the registration was almost as large as the preceding year, and a spirit of high enthusiasm

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prevailed throughout the conference period. Weather conditions were unusual, adding to the enjoyment of the conference.

In recent years this gathering has taken on an interdenominational aspect, and is the official conference of this kind for the Massachusetts Council of Churches. While the largest registration is from Congregational churches, other denominations are well represented both in the student group and among the planners and leaders. The efficient dean and guiding force of the conference is Dr. Harry Thomas Stock, general secretary of the Division of Christian Education of the Congregational Christian Churches. Assisting him in the leadership of the various divisions were the following: Rev. Otto K. Jonas, Sharon; Dr. John L. Lobingier, secretary of adult work of the Division of Christian Education of the Congregational Christian Churches; Rev. and Mrs. Alexander Stewart, Malden; and Dr. Frank Jennings of the Massachusetts Council of Churches, acting in the capacity of assistant dean.

Methodists participating in the session, in addition to Mr. and Mrs. Stewart, were Hon. Robert C. Parker of Westfield, long identified with the conference and at present its honorary chairman; Alden M. Hammond of Providence, R. I., chairman of the board of managers; Rev. and Mrs. Clarence F. Avey of Athol, Mrs. Marion R. Brown of East Saugus, Rev. William E. Kerstetter of Hull, and Miss Mary Skinner of Nashville, Tenn., director of the Department of Christian Education of Children, Board of Education of The Methodist Church.

This Northfield conference is noted as a "working conference." By far the larger part of its attendants work for credit and receive certification for their efforts from the International Council of Religious Education or from the conference itself. The results of this industry cannot help but make a difference in the programs of many local churches in the coming year.

Notable among the timely features planned for this season were the lectures on the bases of a just and durable peace given by Rev. Bradford S. Abernethy, secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches, and the presentation of the challenge of the weekday church school by Rev. Daniel W. Staffeld of the staff of the Massachusetts Council of Churches. Both these newcomers brought a needed emphasis, and their contributions to the program evoked a lively response from their hearers.

In addition to the work features of the conference, each summer at Northfield brings many high moments of inspiration and religious experience. The holy hush of the morning chapel hour, directed by Rev. Martin L. Goslin, professor in the field of Biblical literature and worship in Boston University School of Theology, and the moving worship of the sunset hour at historic Round Top looking off to the Connecticut River valley and the great hills beyond, will cast their influence over many years to come for all who shared in these privileged hours.

Again and again the conference members sang the theme hymn (Methodist Hymnal 123):

There's a light upon the mountains,
And the day is at the spring,
When our eyes shall see the beauty
And the glory of the King.

In the heart of at least one who observed, there was a profound gratitude that, despite the gathering gloom of these destructive years, there are being generated the silent forces that will help to build anew our shattered world, and minds unclouded by hate or revenge are being prepared to catch the vision of "new heavens and a new earth, wherein dwelleth righteousness," under the reign of God and the lordship of His Son Jesus Christ! CLARENCE F. AVEY.

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On Parental Doorsteps

(Continued from page 742)

schools operate on a limited budget, and their materials for study, work, and play are barely adequate. If each pupil is to have his turn at the handicraft table, at the drawing board, or at the sand box, each must patiently wait for it. If there are only three pai scissors for a class of ten, or two p brushes for a class of eight, unse ness and cooperation will be the method by which all class mem may share in the fun of creative of hands. Surely parents should w to the idea that church schools pro opportunities for the children to p tise those patterns of conduct whic essential to any well-ordered home

Thus, if we would turn the going tide of church-school attend leaders and teachers must knock at t parental doors.

Both the cause of our problem an solution rest there—"on parental d steps." And it is for church-school ers to launch out on a campaign to their "product" to the parents of dren.

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and

Young People's Institut

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ay Temple Methodist Church, New York City

2—Dr. Ralph Stoody, New York, ector of Methodist Information.

9—Dr. G. Paul Butler, religious edi- of the *New York Daily Mirror*

16—Rev. Clyde R. Kaufman, assis- t minister of Broadway Temple

23—Dr. Herbert E. Wright, presi- nt of Drew Seminary for Young omen, Carmel, N. Y.

30—Rev. C. Lloyd Lee, pastor of ashington Square Methodist Church, ew York City

ber 6—Rev. Clyde R. Kaufman

of Fun

at is your idea of a true statesman?" true statesman," replied Senator Sor- "is a man who feels the pulse of the and then prescribes what he honestly s is good for them instead of pre- g a patent medicine in which he is ted."—*Washington Star.*

n Hawthorne told a party of friends y that when he was a boy he once a whole day walking through the , and that when he arrived home, tired and famished, he found fourteen pies in his mother's pantry. "You won't believe me, boys," he said, "but I ate every one of those pies!"

"Fourteen pies!" exclaimed one of his listeners. "Did your mother punish you?"

"She certainly did," replied Hawthorne. "She made me go to bed without my supper." —*Wall Street Journal.*

At midnight the knocker sounded at the pearly gates.

"Who is it?" asked St. Peter, disturbed from his celestial rest.

"It is I," was the answer.

"Go on back to earth," retorted St. Peter, "we have enough school teachers already." —*Pontiac* (Ill.) *Kiwanis News.*

"And do you know my ancestors were entitled to bear arms for two hundred years?"

"Hoot, mon, that's nothing; mine were entitled to bare legs for two thousand years!" —*Advance.*

"Daddy, will I look like you when I'm grown up?" asked Bryan.

"Well, everybody seems to think so, Son," replied his father.

Bryan heaved a great sigh. "Well," he said, "I won't grow up for a long time, will I, Daddy?"—*Methodist Recorder.*

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Church Register

Herald Calendar

East Livermore Campmeeting, East Livermore, Maine, August 7-16
North Dakota Summer School of Ministerial Training, Wesley College, Grand Forks, N. D., August 10-15
Western Massachusetts Summer Assembly and Institute, Laurel Park, August 15-23
Northern New England School of Religious Education, University of New Hampshire, Durham, N. H., August 16-23
Northern District Assembly, The Weirs, N. H., Campground, August 20
Hedding Campmeeting and Young People's Institute, Hedding, N. H., August 23-30
Illinois Summer School of Ministerial Training, Illinois Wesleyan University, Bloomington, August 24-28
Wisconsin Conference, Kenwood Church, Milwaukee, Bishop R. S. Cushman, August 26
Kentucky Conference, Kentucky Wesleyan College, Winchester, Bishop U. V. W. Darlington, August 26
Asbury Grove Assembly and Christian Service Institute, Hamilton, August 30-September 6
Cincinnati Area Summer School of Ministerial Training, Ohio Wesleyan University, Delaware, Ohio, August 31-September 5
Indiana Area Summer School of Ministerial Training, Purdue University, West Lafayette, Ind., August 31-September 4
Maine Summer School of Ministerial Training, Y. M. C. A. Camp, Lake Cobbosseecontee, Maine, August 31-September 5
Syracuse Area (Undergraduate) Summer School of Ministerial Training, Demster Grove, N. Y., August 31-September 5
Methodist Youth Fellowship, First National Convocation, Oxford, Ohio, September 1-5
Summer School of Ministerial Training, Wilbraham Academy, Wilbraham, September 7-11
Syracuse Area Summer School of Ministerial Training, Syracuse University, Syracuse, N. Y., September 7-11
Erie Conference, Allegheny College, Meadville, Pa., Bishop J. H. Straughn, September 8
Indian Mission, Bishop A. F. Smith, September 11
Southwest Missouri Conference, Grand Avenue Temple, Kansas City, Bishop J. C. Broomfield, September 15
Upper Iowa Conference, First Church, Waterloo, Bishop J. R. Magee, September 15
Missouri Conference, Hannibal, Bishop J. C. Broomfield, September 22
Northwest Iowa Conference, Storm Lake, Bishop J. R. Magee, September 22
Southern Illinois Conference, First Church, Alton, Bishop E. L. Waldorf, September 22
Louisville Conference, Madisonville, Ky., Bishop U. V. W. Darlington, September 23
Nebraska Conference, Trinity Church, Lincoln, Bishop W. C. Martin, September 23
West Virginia Conference, Clarksburg, Bishop J. H. Straughn, September 23
Conference on Preaching, Boston, October 12-14

Birth

MILLIKEN—In Biddeford, Maine, to Rev. and Mrs. Gerald C. Milliken of Strong, Maine, a daughter, Verla Lee.

Miscellaneous Advertisements

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